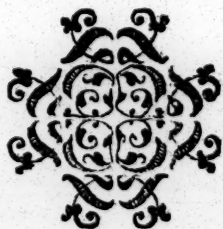


A DIALOGVE  
BETWIXT A SE-  
CVLAR PRIEST,  
AND A LAY GEN-  
TLEMAN.

Concerning some points obje-  
cted by the Iesuiticall faction against such  
Secular Priests, as haue shewed their dislike  
of M. *Blackwell* and the Iesuits  
proceedings.



Printed at Rhemes. M D C I.

A DIAL O'NE

STREET

NEW YORK

1870

1870

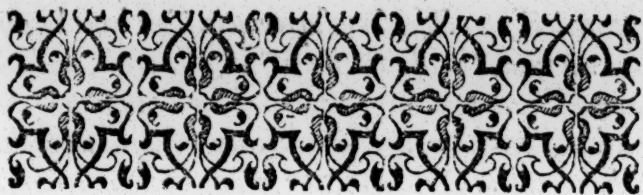
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## The Preface to the Reader.



*Amongst many Letters and Treatises that haue come vnto my hands concerning the matters in question betwixt the Secular Priests and the Iesuits: one of most moment, pyth, and substance (in mine opinion) is this ensuing Dialogates discourse. Which by so much the more meriteth my poore commendation in gracing it with a generall Preface: by how much as it is in a sort an Abstract, Compendium, or a Breefe of all, and the most important matters that are in controuersie betwixt vs and the said Span. or Iesuiticall faction. For (omitting other perticulars) you haue here exquisitely handled, The great contentiō about superioritie arrogated to the Iesuits ouer the Secular Priests: you haue here discussed, The question about Schisme; and the vnlearned, but very malicious libels of Fa. Lyster the Iesuit, conuertly confuted. You haue here decided, The case of obedience and disobedience; and, what ignorant obloquie the common sort of Catholicks haue the Secular Priests in, for they know not what themselves, but a forgery filed with Iesuiticall lying lips, which hath giuen it a glasse of a stainlesse die, in asencelesse conceit of insallable truth, to rest in the bare words of a wretch vnworthy the naming, for the honour of Priesthood mightily preiudiced by him. You haue here set downe, The causes of the Iesuits double dilligence in defending the Arch-priest; together with their many vn honest, vncharitable, irrel-*

gious, vn priestly practises for a supremacie. You haue here insinuated vnto you, The Iesuiticall vnspeakable pride, ambition, enuie, mallice, extortion, crueltie, and aboue all, their more intolerable backebiting tongues for inuectiues against whom they hate, than euer bad Ouid, Horace, or any other malignant detractor, scold, or Cinicall flaunderer. In few, you haue here explained, The grounds of all the Iesuiticall calumnies, defamations, and iniuries, wherewith their apparators, sinners, and brokers haue and doe still vex, torment, and crucifie Christ his seruants with their tongues, in as mercilesse a pursuit as the common people of the Iewes (at the Scribes and Pharisees instigation, suggestion, and egging forward) pursued our Lord and master Iesus Christ himselfe, on earth amongst them. These with many the like points of importance are here very learnedly treated of: whereby to giue all Catholickes (as well priests that are not of the deepest reach: as also and most especially the laitie, both men and women, marvellously seduced, blinded, and led into error by the Iesuiticall faction) to vnderstand, what may doe them good, if they list to accept of it in these daungerous times of our common calamities: how and wherein they are to censure or suspend their iudgement, vntill they heare the case decided: and who they are, scilicet the secular priests or the Iesuits, that haue most offended the state, preiudiced both Pope and Prince, giuen greatest scandale, and incurred the highest displeasure, with desert of sharpest punishment to bee inflicted vpon them at the hands of God and man. And for to giue the deuout Catholicke reader a little tast for an antepast of this ensuing discourse, I desire nothing more than that which the noble Senatour desired of king Auener his soueraigne, to wit, that all passion, affection, and partiall doome set aside, choller, hastinesse, and the furie of that part and third portion of and in man, called pars irascibilis, shut vp in prison, committed to close keeping, insilence for the time; and reason set on the throne of iustice, in the court of a good conscience, to iudge of all things as they are in their own proper kind, vprightly weighed in the ballance of equitie and iustice,

stice, without collusion in the matter, sophistication in the worth or falsehood in the weights, vnequally proportioned: to consider with me these few points following, euen for Gods loue, for the reuerend regard all true Catholickes haue or ought to haue to euery annointed priest, and for their owne vertuous intents sake, as desirous not wittingly and willingly to be led away with error, nor to conceiue amisse of well meant endenours.

The first calummiation here handled, is Disobedience, laid to the secular priests charge, by the seditious Iesuits: wherein these points are to be considered: first, how that these two disiunctiue consorts, Obedience, and Disobedience, doe the one of them follow the other by as necessary a sequele as the shaddow dooth the body, when either the objects they both respect, or els the subiects wherein they are inherant, stand in opposition by contray qualities, properties, or motions: verbi gratia: A man seruing two masters at once, the one as Emperour of the sea in the field of warre; the other as high Constable, Seneschall, or Lord Chauncellor of the Realme, &c. in the land of peace: If these two command simul & semel, an act to be acted by their said seruant, agreeing to their place, office, and calling; the obedience to the one must needs inferre a disobedience to the other, in that same action. But if withall these two great commanders bee aduersaries: then is the case most cleare. And this was the cause why our Sauour said that Nemo potest duobus dominis seruire, &c. And by consequent then it may be inferd by an argument made by way of comparison, That it is impossible to be obedient to the See Apostolick, but that by necessary sequele, the same obseruant must disobey Master Blackwell the Archpriest: And the reason is: for that our disobedience in the case proposed as in controuersie betwixt vs and him together, with his great masters the Iesuits, consists in this, scil. That we would admit of no innoation, or new institution, or authoritie, which is not conformable to holy Apostolicall, Ecclesiasticall, Canonicall custome decree and order in elections, without his Holinesse speciall Bull and Breue, for allowing, ratifying, and confirming  
of



of the same. But Master Blackwels authoritie was in that degree of opposition, in many points contrarie to the churches Canons and Apostolicall order: Ergo, the obedience to the See Apostolicke in resistance of him as an Archbp. at the first: must needs be an act of disobedience to him, in not acceptance of him as our lawfull superior. Againe, in another sence, our obedience in the foresaid case in controuersie, consists in this, scil. That we would not admit of any such authoritie as might impeach vs of any disloyaltie by act, word, or thought, in things wherein our dutifull obeysance was requisite, or whereby wee might be iustly said to haue stained our religion with treason, or entangled our priestly function with princes affaires: but this authoritie of Master Blackwels, hath drawne him and the Iesuits together, with all the confederates, conspirators, abettors, and aiders of him and them in it, within the compasse of treason, by reason of the platforme which is for inuasion; and within the compasse of a premunire, by reason of his presumed authoritie, to make laws and exercise jura regalia siue in spiritualibus siue in temporalibus: Ergo, our obedience to her Maiestie, in resistance of the Iesuiticall Arch-priest, with detestation of all such vnnaturall plots, drifts, and intendments, as were approued to lie close couched in his authoritie, being so much the greater, by how much as the said traiterous pretences were masked with a seeming religious zeale; must needs be an act of disobedience to the said Archpriest and his fellowes (subiects of Father Parsons, as Garnet and others) in the highest degree of contempt, that ambition frustrated of aspiring hopes, can imagine to haue possibly beene offered vnto them. Secondly, there occurreth then also to be well weighed, the difference betwixt a subordinate and a supream authoritie to commaund, and therewith also the like difference to obey. For although obedience be due in all inferiours to their superiours: yet, with this prouiso by custome, practise, course, and order of all lawes, scil. That if the inferiour subiect be wronged by any subordinat officiall, or magistrat, hee may alwayes appeale for iustice from  
that



that subordinate court and authoritie to a higher office and officer aboue the president incumbent : and so in order from one to another, vntill he come to the highest supream or soueraigne in cheefe. And so we say that in spiritualibus obedience is due in euery parishioner to his Pastor, but yet in order, vnder his Bishop : of euery Diocesan to the Bishop of that Dioceses, &c. but yet in order, vnder the Pope or vniuersall Bishop. And againe, in temporalibus obedience is due in euery inferior subiect to the meaneest officer placed in authoritie vnder his soueraigne, but yet in order, first, to all such as are subordinate one vnder another to the ordinarie Iustices of the peace, but yet in order, to these vnder the high Commissioners, and to these in order : to the Lords of the Honourable priue Councell : and to them all in order vnder the soueraigne or supream Maiestie : and then by consequent the Iesuits and their Archpresbiteran or Spanish faction inueighing against the Secular Priests, for appealing to the See Apostolick for iustice in spiritualibus and to the regall throne of sacred Maiestie in defence Apologiticall of their innocencie in temporalibus, doe peruert all lawes, customes, and orders, and arrogate to themselues a dignitie, preheminencie, and authoritie aboue both Pope and Prince : and are thereby guiltie of high treason, with many blasphemies breathed out by the ignorant multitude vpon this occasion against them both. Thirdly, there doth here occurre to be considered, the nature, qualitie, and condition of those acts which are to be enacted, executed, and performed vnder obedience to that legifer, promulgator, or other commaunder ouer his subiects. For that, such may the act be in it selfe, as no power on earth may lawfully commaund it : and if there doe, yet ought it not, neither may it (without incurring mortall sinne) be obeyed. For example, If eyther Pope or Prince doe commaund their subiects or subiect to commit incest with their owne mother, or to murder their parents, or to commit any other act, which in it selfe is euill, and as we say, intrinsice malum : no dispensation, pardon, nor placard, can euer make that act to be iustificable

and good, although it may be forgiven before God and man,  
quia misericordia ejus super omnia opera ejus. And  
seeing God can forgive more than man can offend: then a for-  
tiori, mans offence to man, may and is more easily forgiven.  
Conformable then hereunto, for as much as the Pope him-  
selfe may bee lawfully resisted and disobeyed in causes tem-  
porall: especially, when the matter concernes the utter subver-  
sion of a whole Common-wealth: nay, of many mightie king-  
domes (as this platforme laid by the Isuits, doth aime at no  
lesse, in suggestion to his Holinesse for the Spaniards inuasi-  
on:) therefore doth it necessarily follow, that this act of obe-  
dience to our Soueraigne, as wee are English subiects, in de-  
fence of her royall person and our native land, doth take away  
all the least sinne or offence that can be imagined by our diso-  
bedience to the same See Apostolicke for so doing and actuall  
resistance, made against his Holinesse, or any forraigne power  
that should come with hostile hand to pierce this Realme. Nay,  
seeing it was oracled from those diuine lips that were blasphemie  
to thinke they could either erre, dissemble, or possibly lie,  
scil. that Reddenda sunt Cæsari quæ sunt Cæsaris, &c.  
And seeing that Maxime holds irrefragably sure, that non  
est faciendum malum vt inde eveniat bonum (posi-  
tis ponendis inter bonum & malum:) I say then that  
it were a sinne, and a most great and greivous breach of the  
law of God, of Nature, and of Nations; and he or she to bee  
holden for traitors, that vnder any pretence should occasionate  
the conquest of their native land, or (standing as the State of  
England doth this day) should not defend it, dentibus &  
ensibus & vsque ad sanguinem, euen while one drop of  
bloud were left in his bodie. This Hipocriticall shew and  
vaine vaunt of religion, together with the Isuits masked pre-  
tence of restoring the Catholicke Romane faith, are as farre  
wide from the matter or any likelyhood of the Churches flourish  
by that bloudie meanes, as the conuersion of a soule is impossi-  
ble, after it is once out of this mortall life. Thus then you see  
what

what a vile, malicious, and most sottish, censuring, and sense-  
 lesse slaunder it is, that the Iesuits and their seditious brokers  
 haue raised of the Secular Priests and other Catholicks, that will  
 not rub on their loftie banke of ambition and vnaturall as-  
 piring conspiracie: euery one, lad, and lasse, tag and rag; and  
 as well the ignorant as those of more wit, but no lesse mallice,  
 vpbraiding priests, with disobedience to their Superiour, when  
 they neither know what obedience nor disobedience is, nor when,  
 to whome, or wherein it is, or is not due. Yea, so senselesse  
 they are herein, That if eyther the Pope and the Church, or  
 her Maiestie and the State, would take them at the worst: they  
 might all bee iustly condemned for erronious and trayterous  
 persons, by their owne censure applied in the premises to these  
 two contraries.

The second Slander or calumniation here handled, is the in-  
 famies, obloquies, and reprochfull words in passages giuen out by  
 the Iesuiticall faction against the secular priests. And for that I  
 verily thinke neither Zoilus, Aristarch, Timon, or other  
 Misanthropos, euer equalled, or els was to be compared with a Ie-  
 suit in the damnable art of detraction or enuie: therefore doe  
 these points occurre herein to be duly considered of euery deuout  
 Catholicke. First, what great contempt these wicked men  
 haue brought Priesthood into, by this most vngodly meanes:  
 which I thinke there is no auncient Catholicke in England this  
 day, of any compassionat religious mind, whose heart dooth  
 not bleed to behold and to thinke on the difference betwixt  
 the reuerend regard had in times past, and at this present, as  
 well by one priest of and towards another, as by the Catholicke  
 Laitie in generall to all priests, without this newfangle Pha-  
 risaicall most daungerous exception of persons, &c. For what  
 Catholick, before these Iesuits got footing in England, would not  
 haue trembled at the heart to haue called an annointed Catho-  
 licke Priest (howsoeuer he had earst liued) a Knave, a Villaine,  
 a Spie, a Southsayer, an Idolater, a Schismaticke, a Libertine,  
 an Apostata, an Atheist, with other the most odious tearmes



that the diuell or mallice is able to inuent? And yet than this,  
nothing is more common now euery where amongst this leaud  
brood of the Iesuiticall faction: our common aduersaries euen  
of their owne humanitie, and for ciuilities sake shewing a  
more reuerend esteeme and respect to be had of priests (at least  
for their learning, scholarisme, morall vertues, and other good  
abilities noted in most of these, had by that faction in disgrace)  
than any of these new pestiferous Puritanicall Iesuiticall Secta-  
ries will cyther acknowledge, or giue any signe to bee had of  
them. All the wonted benedictions of priests now are reiected,  
their prayers, their sacrifices, their hallowes, and their holies,  
contemned; and whatsoeuer else they doe, pertaining to priestly  
function and authoritie (though in neuer so bad persons, yet  
to be reuerenced, remaining in the Catholicke Church) despised,  
as of no validitie, worth, or efficacie, more than if the said  
Priests were but lay persons. Loe what a readie way these  
mischieuous men haue made for Antichrist, vnder pretence of  
their Pharisaicall zeale. Secondly, it is to be considered, That  
the end these vngodly polliticke set the ignorant multitude on  
gog for against Priesthood and the Secular Cleargie, is onely  
and wholly to withdraw all Catholicke hearts from them, to  
themselves and their societie; with more like diuellish than  
humane mallice in them. And to make it seeme more plausible  
and easilier seased on in weake idlle braines: they possesse their  
inconstant, flexible, wandering thoughts with follies, scruples,  
and feares; as, That the Secular Priests are become prophane  
Publicanes and grosse sinners, vlearned, ignorant, infirme  
and weake men, of no reach, iudgement, nor conscience in  
things; that they runne on without making any account or  
reckoning of sinne: that they haue no authoritie, but all is  
lost they had, by their bad demeanure: that they remaine Ca-  
tholickes onely in shew for the time, but are indeed very A-  
theists (for so the speech will neuer out of my mind which one  
used of Doctor Bagshaw in the Gate-house, after his depar-  
ture to Wisbich, tending wholly to this infamous kind of ma-  
lignant



ligniant backbiting) that they are dangerous men to bee received into any mans house, &c. All these, with many the like most impious speeches and slanders are here touched, as raised by that faction against innocent men, blessed Martyrs, and renowned Priests, even from the beginning (of enuie in a Iesuits heart, to see any doe well that followed not them) to this present houre. And now they beaue at all in generall, whereas before they maligned but some certaine priests in speciall: whereof my poore selfe haue tasted so great and heauie an ouer-weight, as euery enuie, mallice, and themselves might seeme with shame to keepe silent hereafter, and horror of their account appaule them for the wrong they haue done me. But yet I liue, and so I must a while, mangle the devils mallice and all the Iesuits that hate me. Thirdly, it is furthermore to be well weighed, That their enuious proceedings herein, is most pernicious to all those Catholicks, euery whom they beare most in hand of all good meant on their partie vnto them. For who doth not see it, that the onely cause of this their insofist emulation at the Seculars good hap, riseth vpon this, That God sweetly so disposing, as their innocencie beeing knowne to her Maiestie and Honourable Councell, together with the Iesuits wayterous hearts, they finding more fauour than the Iesuits do, and thereby lesse daunger incurred by those that doe receiue them: the Iesuits very pollitickely (but most impiously, maliciously, and vnpristly) imagining that in the end, this course taken, would occasionate all the Catholicks in England to side with the Secular Priests, and vterly renounce the sayd Iesuits: for their most safetie, they haue no other shift nor meanes in the world to auoid this eminent daunger of perpetuall exile out of England (as their like practises caused their odious banishment out of Fraunce) than to beare the people in hand, That her Maiestie and the State meaneth no fauour nor good to be extended to the innocent more than to the guiltie; that the Secular Priests are but vsed as spies; that the State intendeth to get out of them what they can, and then to cut both them

and those they converse with all off together. And for those and like reasons are the Secular Priests (say they) very daungerous persons, and ought not of any Catholicke to bee trusted. Which most vile, vncharitable, and wicked speech of theirs, is so much the more sencelesse, by how much as it implicats a contradiction; as in this ensuing discourse will appeare at large. Meane while it is to be considered, Whether Daniell, or Esdras, or Zorobabell, or Tobias, or Esther in the time of the Iewes captiuitie, or the sweet Paranimph or Ioseph of Aramathia, or the mournfull Magdalen, or the choice vessell of election in the sorrowfull prime-birth of the Church her infancie: or yet Saint Sebastian, Saint Martyn, S. Bernard, S. Augustine, S. Ambrose, S. Clare, or any other, in time of the like beaue calamities in the Catholicke Church to these of ours, finding extraordinarie fauour with God, and grace with men more than others, yea perhaps farre before them, or at least their equals in vertue and true Catholicke religious zeale, could find, that were in the same predicament with them of disgrace; were they (I say) to, bee condemned by other Catholicke Christians in these dayes, for that they found more friendship at the ciuile Magistrates hands, than others could? Was Daniel thought to be a rebell, or Esdras a spie, or Zorobabell an Atheist? Or good Tobias an Ideot, or Queene Esther a make-bate: for that the first was made Generall of those Emperours forces, vnder whom (as captiue) he liued: the second in speciall esteeme, trust, and affiance with the same princes: the third sent home with great treasure, to build vp the ruinated Temple and Citie: the fourth often spared, being taken in the exercise of his countries rites, ceremonies, religious acts, and other workes of charitie, which most of his fellowes if they had been taken tripping in, had been sure to haue died for: and the fift and last of these, obtaining mercie, grace, and pardon, not onely for herselfe, but also for her whole countrey, people, and Nation, proscribed all to death irreuocable, by falso suggestion of Haman the traitour? Again, Was blessed S. Iohn cuer the

the worse, for being not onely admitted into the iudgement hall  
by permission of the highest Priest: when all the rest of our Sa-  
uiours Apostles were forced to flie away (or else had beene sure  
by all marall coniecture to haue in the Iewish furie, tasted of  
their Lord and master his cup of torments at least, if not of  
death:) but also being then free, and neuer once examined what  
he thought of his maister Iesus, he was able of his bare word to  
bring in his fellow S. Peter: who, if an unhappie girle had  
not been, might haue stayed there still, without any sinne or of-  
fence committed by that action. And yet in and by a Iesuiticall  
censure, they had been certainly condemned as spies, if they had  
escaped scottfree as S. Iohn did, and S. Peter might, if no  
worse matter had happened vnto him than that his personall  
presence there. Was good old Ioseph thought to bee a Statist,  
or should our blessed Ladie, or Nicodemus (as timorous as  
most of our English schismatickes are) haue had a scruple or  
doubt of being betrayed in going to take downe and entombe  
the bodie of God, her onely Iesus, because the said Aramatbrian  
found more than ordinarie fauour at the high priests hands, in  
obtaining of him, to burie it where he thought good? Was the  
blessed Magdalen suspected to bee a worse woman, for that,  
that she was permitted of the souldiours to passe and repasse to  
and from the sepulchre vntouched of them? Was Saint Paule  
condemned of any one, for hauing leaue (being prisoner) to goe  
where belist, for any to come to him that would, and for that  
Festus, that Felix, that king Agrippa, and others, vsed  
him kindly, often sent for him, and would not permit his coun-  
treymen the Iewes to haue their bloudie will satiated when and  
as they desired. In few, were any of these that found more fa-  
uour than their fellows in any time of persecution, euer heard  
of to be iudged, censured, and condemned as spies, as daun-  
gerous persons, as reprobates, or fallen from their faith, be-  
fore this day? No certainly. The Iesuits amongst many in-  
novations in the Church of God, haue brought this in first  
of any other for one, scillicet, That all mens fortunes, gra-  
ces,



ces, fauours, and actions whatsoeuer, should bee euill thought of, which were cyther beneficiall to any, without a commoditie to their societie; or not squared, agreeing to their trecherous proceedings, or but onely done without their consent, ration, allowance, and liking. Well, as their pride, their enuie, and their mallice hath been vnspokeable herein: so their teares, their blood, and all their liues (if they were giuen and bestowed in recompence and way of satisfaction) will neuer bee able to rince out that staine of their good names, which they haue characterized in their torne consciencelesse heart, and credite, which they haue lost thereby in the hearts of allover virtuous, wise, and sound Catholickes, naturall Englishmen and women of all degrees.

As for their other generall slaunders: That the matter in contention was once already decided at Rome, and therefore would they make the world beleue, That the Secular Priests were seditious, turbulent, and factious persons: and also, That they (the said Priests) are the onely Statesmen and meddlers, statizing more daungrously than they (the said Iesuits) doe Hispanize or Spanishe, &c. the one and the other, are both most false, meere calumniation, forgeries, and slaunders, without any truth in the report or broachers of them abroad: and very sensibly, prudently, and learnedly are they here confuted; and their shamefull dealing, trecheries, and impietie, couertly discovered thereby; together with the foyling in of that poore simple man, Maister Blackwell, into an office and authoritie, hee little knew (God wot) what it meant, or what treasonable practises were intended to bee wrought by him. Finally, there doe here occurre to be well considered (as a point in my mind of as great a drift, moment, and consequence, as any wee yet touched) the panigerics of the Iesuits praises, the causes moouing them to send forth their spirits to course both sea and land with bugle blasts of bloudie Bellonaes menaces, to all that dare presume to contradict a Iesuit: and the ex-  
treame



twaine follie, madnesse, lunacie, or what to tearme it (I know not) in sundrie of the Catholicke Laitie, yea, and of the more vnlearned and lesse experienced sort of Priests, that will beleue euery word to be an Oracle that falleth from a Iesuits lips, (in so much as once one sayd: That if such a Priest, a follower and factor of the Iesuits faction, should bid him hang himselfe, he would doe it) that cannot be otherwise perswaded, but that all the whole Church and Common-wealth of Christendome depends vpon these impotent aspirers: that stand stiffely in it as a thing impossible, how euer the Secular Priests should preuaile against such rare peercelesse Sance-peres: that thinke it no way agreeing to Catholicke Christian doctrine, how euer such pure illuminats (who haue, as they say of themselues, a more neare familiaritie with God, than any other priests) should euer faile in points of faith, good life, gouernement, and order in all things: that their liues, words, and acts haue beene touched to the quicke, and euer hether to haue been found faultlesse, spotlesse, and (as a man might say) immaculate without crime, for to the same end dooth one Father Holbies speech in arayling letter tend, (as written to a Catholicke ladie, of no lesse noblenesse for her vertue, than for her bloud) against all the Apellants in generall, but against a reuerend Priest (maister Mush by name, whose bookes Holbie is unworthie to carrie) in speciall: that they are the most learned, the most prudent, the most vertuous, the most religious, the most what not perfection on earth is in a Iesuit; with the contraries in all others to be found. These straunge paradoxes, as they preface a high marke, which the Iesuits aime at; and therewithall a heauie ruine, so doe they demonstrate a sencelesse, witlesse, and idle braine in those that doe beleue them, that cannot see into them, that will not be informed of their daungers by following their vnaturall faction, and there-

A

withall

withall prognosticate a sorer, absurder, and a more mischievous heresie (if not Antichrist himselfe) to bee brought in by them, than euer yet was heard of in the Christian world, to this houre. For how is it possible (vnlesse the dolorous date of mans miseries be well nigh spent, and wee the miserable wretches, reserved to liue in these heauie dayes of the Churches last calamities) that euer any issuing out of Adams loines, should be so ignorant of Natures frailtie in man, as these Iesuit fautors seeme to be by this senselesse attributing unto them a state of innocence in a sort aboue that wherein our Plasmist created our protoplast in terrestriall Paradise?

Mans wit, though it haue suffered a great diminution by our protoparents fall, as all the rest of the parts and powers in humane nature haue, (yea, euen synderisis is not exempted, but seemeth in many to be extinguished, rather than to haue any being at all) yet these sparkes of Natures light are left in our soules, &c. First, to be of so high capacitie, insatiable longing, and towering reach in search after diuine knowledge, as nothing can content the vnderstanding or intellectuall part of man, saue onely summum bonum, ens entium, eternall felicitas, beatitude, God himselfe and no more: which euen Heathen Philosophers, Plato, Aristotle, Socrates, and others, haue acknowledged, sought for, and died insatiable, because they wanted faith to find it by. Secondly, the Diuell by naturall knowledge, perceiuing well in the law of kind, that couert barren could not make a band, thought it in vaine for him to tempt our protomother Eue, with eating of the forbidden tree, vnlesse Father Adam could haue been drawne (as he was) to haue tasted of the same: and thereupon hoped the fiend (as it came to passe) to cut the outaile of his heauenly inheritance, caused our parents to make a conuicience by sine and reuerie to the deuill, a forfeiture of his tenure, a breach

breach of the conditions with his maker, a defeature of the  
heires male of his bodie for euer, and put the heires gene-  
rall to a desperate forme-downe. Thirdly, notwithstanding all this, That the originall writ of priuiledge was re-  
uoked, and humane nature left to it selfe naked and vnar-  
med amongst so many enemies and alluements to impietie,  
as that thereby it came to that impotent degree wherein  
now it is: yet a light sparke of Synderesis, breaking out  
in the pure naturals of proper kind, moued euen Philosophers,  
and such as were onely conuersant in naturall affaires, (pro-  
uing by lamentable experience the still continuance and  
uncured scars of that combat; which were, and so they are, Ig-  
norance, Error, Concupiscence, Sinne, Sorrow, Hunger, Cala-  
mitie, Sicknesse, Death it selfe, and other afflictions found  
in themselves, and vnacquainted with what they had lost in  
their first auncestor) to deplore the state of man so much, that  
they were not afraid to affirme, That Nature onely in the  
production of man behaved her selfe as a step-mother, and not  
as a naturall parent.

If Heathen Naturians could diue so deepe in finding  
euen by Natures instinct, the miseries, infortunities, fraile-  
ties, imperfections, and impurities of man: if Plutarch in  
his Naturals, Plato in his Common-wealth, Cicero in  
his Orator, Aristotle in his Happie Man, Plinie in his  
Praemo, Lactancius in his Epistles, Homer in his Odes,  
Empedocles, Democritus, Heraclitus, and other Sa-  
ges in their writings doe complaine of Natures unkind-  
nesse in this point of imperfection left in man: if Saint Au-  
gustine against Iulian, Clemens Alexandrinus in  
his Stromateus, and diuise other Doctours, Legisers, and  
Historians doe note this acknowledgement of humane imbe-  
cillitie to be in these Heathen Wisards, ignorant of the chiefe  
point which we Christians doe know and firmly beleue to  
haue occasionated these our downefalls, imperfections, and



ignorance in all things : then what conceit should Christians haue of mans state, constancie, and sickernesse, in any, or all his actions : compared by holy writ in one place to a reed shaken with euery wind : in another, to a dangerous conflict in set battell : (for so said Iob, militia est hominis vita super terram) and in another, to a withered flower, to day fresh, to morrow in the furnace ; and alwayes like a weathercocke, chaungeable, wandering, and vncertaine.

True it is, and cannot be denied, That the Heathens complaint was vniust, and proceeded of loosenesse, ignorance, and mallice ; especially the blockish and beastly Epicures, to whom, Natures infirmitie was such a stumbling blocke, as they thereupon denied the prouidence diuine of God towards man, and all religion and reuerence of man to him againe. Yet the scope of my speech tending onely to this To bewray the Catholickes extreame follie, in conceiting the Iesuits to be such men of such rarenesse, such excellencie, such worthinesse and perfection, as (excepting our Saviour Christ, as man, our blessed Ladie, perhaps S. Iohn Baptist, if the Iesuits will giue me leaue) their like neither was, neither is, neither euer will be found in rerum natura, from Adams fall to the worlds end. There cannot be a sounder argument taken, to confirme, That the Iesuits are but miserable wretches, and as impotent, weake, fraile, imperfect, and sinfull men, as we poore Publicanes (so esteemed of by them) are. Then this deducted out of the principles of Natures owne lawes, customes, and traditions in our bowels : for Cat will to her kind : Bunten to his bay : Fric to his hole, and Man to his miserie. And all this, by reason that the wound which was inflicted in the state of innocencie, hath so festered in the whole posteritie of Adam, as no hope of cure, during the time of mans mortalitie. And the transgression of the first law-breaker, was so venomous



a seed to bring forth wickednesse in the race of man : that neuer any Legifer, spirituall or temporall, either by example in themselves (as a president to subjects,) or by any decree, ordinance, reward, or preferment for vertue, or penaltie and punishment for vice, or any other engine or instrument, could root it out. Read the booke of Kings, of Iob, of Saint Iohn, of Saint Paule to the Romanes, of Dauid in his fiftieth Psalm: of Philip Bergan in his History, of Iosephus in his Antiquities, of Polydore in his inventions, of Virgil in his *Aeneides*, of Plinie in his works, of Stow, Grafton, Fabian, Fox, and other Historians in our English Chronicles: and you shall find all this I speake to be true. No Bohemus amongst the Bohemians, no Tuball amongst the Spaniards, no Belus amongst the Assyrians, no Ceres or Rhadamanthus, no Draco, Solon, or other Legifer amongst the Athenians, no Mercurius amongst the Egyptians, no Minos, Lycurgus, Charandos, Phorondus, Romulus, Pythagoras, or Apollo, amongst the Cretensians, Lacedemonians, Tyrians, Grecians, Romanes, Italians, Archadians; no Druides amongst the Gauls, no Martia, Mulmutius, Gildas, Alfrede, Edward, or any other vertuous king, politicke prince, prudent regent, or exquisite Legifer amongst the Britons or Englishmen: at a word, no Law-maker of, to, or for any nation, could ever utterly take it away. Neither any Abraham, Lot, Iob, Moyses, Samuel, Salomon, or Adam himselfe (that had tasted the difference of both estates, of innocencie and sinne, of originall iustice and originall offences, of syndericall prudence and sottish ignorance; and had preached of all these to the primitive world) could by any exemplar, altogether root it vp. Neither yet Christ Iesus, the wisdom of God his father, and coequall God with him, the most perfect Law-maker, President, and Exemplar, without ex-

reption, our Priest, Sacrifice, and Redeemer, that tendered, offered, and payed so rigorous a ransom for mans redemption, deliuerie, and demerite; that the least part, parcell, and portion of his tres-sacred, immaculate, and infinitely valuable oblation; was both able, effectually, and worthy not onely to haue cleansed all mallice, rancour, and venome of sinne, but the whole infection of all other infirmities and defects in any creature: would not for all that wholly take them from the world, but left them as a perpetuall penitenti-all memoriall of a former euill desert, to continue in this state of pilgrimage: and as they were contracted by Adam in our first fall from innocencie in Paradise, so perfectly to be renewed by Christ in our last resurrection to endlesse happiness. The law deliuered to Angels, was transgressed in Heauen, before euer Adam came within a ken of Paradise, (if we follow the common opinion, That the Angels were created in that imperiall pallace.) the law given to man in the state of innocencie, was broken in Paradise terrestriall; the vnwritten law vnder the Patriarkes, the written law of Moyse, the Euangelicall and most perfect law of Christ, all haue beene broken, and too often violated on earth. Of this, all ages, all times, all places, all persons of note and common sense haue complained: God and Angels from Heauen complayned: Prophets and prudent Princes, wise and pollicicke Regents, carefull and vetuous Governours on earth complayne: the Patriarkes and auncient first Fathers, before the Law; Priests, Princes, and Prophets vnder the Law; Christ his Apostles, Disciples, and all holy men in the Law of gracc haue complained: the first man complayned: the last man will complaine: our Elders before (sayth Seneca) hereof complained: we our selues complaine: and those that shall liue after vs, will complaine of mans miseries, infirmities, frailties, imperfections, and weaknesse in all things. And  
shall

*shall any Catholicke then bee so blinded with an erronious conceit of an extraordinarie perfection of pieties, of religion, of deuotion, of familiaritie with God, of freedome from sinne, of peculiar indowments with grace, for soule points, gouernment and instruction in all things, to rest in a Iesuit, aboue all other men on liue? Phy, Catholickes phy: let neuer so vncatholicke a thought take a momentarie repose vpon the buttresse of your breasts; or once sincke into the centre of your hearts, least you sincke downe into hell without redemption in so blasphemous a thought as this were; and as too many of you haue beene infected, though not as yet I hope so peruerterd as that you are remediless impossible to be cured. If the Iesuits will be Puritanes, and esteeme better of themselves than all their neighbours doe besides; yet puritanize not you with them: least they take encouragement by your ignorant applauses, to prosecute their impious courses, and so draw you on to attempt their owne and your destruction; yea, and I pray God, not perdition also of bodie and soule, by running into some desperate heresie, with, or after them.*

*What should I say more? I am still too tedious: for such are the Meandrian passages in discourse of the Iesuiticall platformes, drifts, and deuices, as dayes, months, and years, would faile to set downe all the errors, calumnies, and pragmatiques vsed by them and their correspondent comforts, on their owne behalfe, against the Secular priests, and all that ayne not at the period of their fatall course: From which I beseech God to blesse, preserue, and keepe all innocent, sincere, harmelesse, well meaning hearts; and to recall, reuoke, and deliuer all those out of their snares, that are already infected with their flatterie, falshood, and follie. And so craving pardon, if I haue exceeded too farre the limits of an Epistle, or any way otherwise offended any person that*



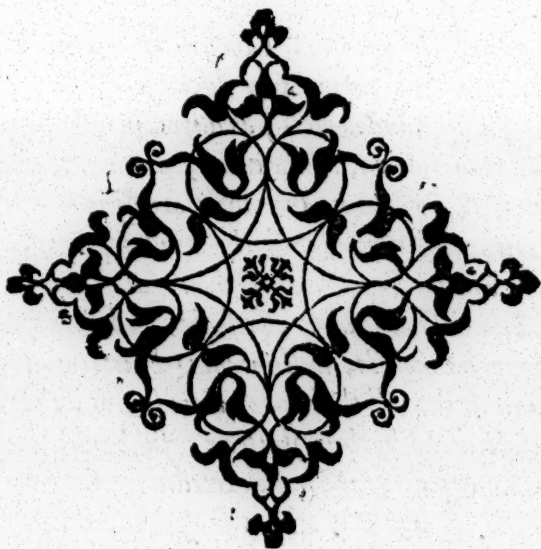
is not Iesuted in affection or faction, I now in a generall  
congie to all gentle censurers of my well meant (how  
meane soeuer) endeuours, as heartily, as  
hastily being called away, doe  
take my leaue.

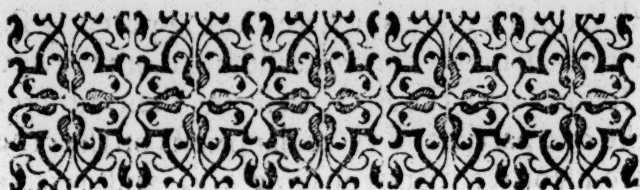
Yours all (gentle Readers) in all good wishes  
of health, honor, and happinesse vnto you.

W. W.

Rectorem te posuerunt, noli extolli, esto in illis  
quasi vnus ex ipsis, *Eccle. 32.*

Non efficiamini inanis gloriae cupidi : inuicem  
prouocantes inuicem inuidentes. *Gal. 5, 6.*





Ight VVorshipfull Sir, my heartiest salutations and Gods blessing to your selfe and your Catholicke familie. After my departure from you, I could not but vpon the remembrance of our long and intricate communication, thinke it very needfull to set you downe in writing the principall points which had passed between vs in the said conference. For I finding you to be of a vertuous and of a iust disposition, by reason whereof you were enclined to iudge charitably of all sorts; and had not suffered your selfe lightly and without prooffe of things to bee caried away with such reports as might be disgracefull and iniurious to good men, and your old friends: I thought it my part to let you haue from mine owne pen the same in substance, which you receiued from my mouth, that hereby in the relation of my answeres, you might be kept from error, and my speeches be free from mistaking. These times wherein we are fallen, doe affoord vs plentie of humourous men; and those no lesse void of sinceritie, than of other Christian vertues. And very hardly are they to be found, which in matters of controuersie tread vp-rightly, and be disposed to censure other mens words and actions, as they bee in truth, or as iustly they deserue: but all rather value men and matters according, as either blind affections lead them, or as by passion or priuate lucre they bee drawne to iudge or  
B report.

report. VVhich ill disposition, as it hath infected the most, so doth it not any where more apparently shew it selfe, than in this controuersie fallen out betweene the Iesuites with the Archpriest and their adherents of the one partie, and vs secular priests on the other; wherein you see many run violently, and are caried headlong as a forceable streame against vs, ouerbearing vs with infamies and slaunderous reports, vpon vncharitable surmises, vnlikely presumptions, and vntrue suggestions, without respect of iust and due examination of our cause; or, as may bee feared in many, without regard of truth. Now mens iudgements are ruled wholly by fantasies and conceits of persons, by present tastes of gaine, or future hopes of preferment, or like temporall respects, to condemne vs before they know our cause: indifferencie is abandoned, equitie excluded, passion, partialitie, and a pleasing humour beareth all the sway: false reports are receiued as certaine verities, and they are reputed for the best, which in renting asunder our good names, and in the office of defaming, doe shew themselves most eagre and vehement. It is a wofull thing indeed (as you often said) to behold so great a breach of concord, and this scandalous deuision and strife to be among Ecclesiasticall persons: but it is most horrible to see, what violent and vniust courses are taken by men professing singular pietie, vertue, and perfection aboue others, for the oppression of many innocent priests, & vtter subuersion of their good names. No rumours that may disgrace vs, are left vncastr abroad; no slaunderous reports which may tend to our discredite, are vnuttered; no false surmise that may defile or distaine our good names, is kept from the peoples hearing. And finally, there is no man, no woman (as well of schismatickes and common enemies, as of Catholickes) which our aduersaries do not enter-



entertain, as fit instruments to be employed in this vncharitable worke of defaming vs: yea, to be officious and hot-spirited in this businesse, causeth such admirable alteration, that admit heretofore one had been reputed and shunned as a bad companion, or holden for a daungerous spie and traitor by our aduersaries and their favorites; admit hee were such a one, as had publickely renounced his Catholicke religion, and in open court renied the Pope, and authoritie of the sea Apostolicke; admit hee were such a one, as by his whole life had giuen monstrance of Atheisme, yet his exquisit diligence: his intemperate stickling, & his furious zeale in blazing euery where our vnderferued infamies, graceth him afresh, and maketh him worthy the name of a good fellow, and to be reckoned by our brethren persecutors, in the rank of a reasonable honest man, though perhaps this good conceit & fame must stand no longer, than this peece of their vilest seruice shall endure. Your selfe good Sir, with all your Catholicke neighbors can witnesse with vs, how hetherto wee haue concealed from you and kept secret all the matter of these contentions, being most vnwilling, and in troth very scrupulous, (though in our own iust defence) to impart vnto you any little portion of the cause or controuersie, the notice whereof might certainly trouble your minds and breed you scandale, but could not benefit you in the smallest degree. Neither the matter only was thus carefully kept from you, but the parties also with whome wee had this lamentable conflict; least vpon the long triall you haue had of our painefull trauels, and sincere conuersation among you (nothing agreeable to these Islanders) you might take the smallest auersion, or any hard conceit against the persons of our aduersaries, that beare the name of religious men and Catholicke priests. But now that you are already

made acquainted with this contention, and with the parties also; and this not by vs, but by the Iesuites, the Arch-priest, and the double industrie of their Agents; and that againe, contrary to the very law of God and Nature, they heape vpon vs dayly new infamies before our cause be heard, or by any forme of iust triall and proceeding, we bee found guiltie, and convicted in the least crime of hundreds, wherewith they vnconscionably charge vs. It is needfull that we repell so notable iniuries, that wee stand in orderly defence of our good names and innocencie, and that we let you know the truth of our cause; to the end, that this present disturbance of your peace, and the greuous scandale giuen throughout the realme by these contentions, may redound to them or vs, as either they or we shall bee found by iust examination and indifferent iudgement to haue been the authors and causers thereof. And truly Sir, wee would haue been vnwilling and very loath to haue defended our owne good names in any publicke manner, because we could not possibly doe it, without touching the imperfections of our owne deare brethren, which in these hard times of persecution, and in this lamentable affliction of our Church for the Catholicke faith, we earnestly desire to spare and not to touch, though with any reasonable losse to vs; if our brethren would haue taken vp themselues in any time, or haue kept any measure in afflicting vs. But you see our silence hath been so long, our patience so great, that thereby we haue not onely suffered much detriment in our credits and estimation throughout the realme, but moreouer we haue lost many friends; which through ignorance of our cause, the violencie of religious men and seminarie priests with their adherents, noted to run against vs, are fallen from vs. This patience of ours also hath made (which is the worst) our aduer-

saries

faries more audacious and violent in their vniust courfes. In all which proceedings of theirs, we could neuer hope for ftay or ftint, till they had vtterly ouerwhelmed our good names, vnleffe in time we fhould make fome lawfull refiftance and encounter: which though perhaps we haue vndertaken it too late, yet we doubt not, but in time we fhall recouer fome part of our loffes, and at the leaft in the iudgements of honeft, vertuous, and indifferent perfons, bee freed from the infamies, after they fhall haue once examined and aduifedly waighed the caufe on both fides, without partiall and blinding affections. In this onely our aduerfaries haue the aduauntage of vs, that they can eafily couer the wrongs they doe vs with a plaufible cloake, and name of their religion and authoritie, and with inuectiues againft vs, as againft enemies to their order, and difobedient to our owne fuperiours: which two bad difpofitions, if thorow their flauanders they be once beleued, or conceiued to raigne in vs, they muft procure of neceffitie vnto vs the auerfions and hatred of all Catholicke people and honeft natures. VVe be Catholicke prieffs, and albeit our carriage in Gods worke hath beene heretofore neuer fo good and irreprehenfible, yet the very bare name or coat of religion, and the very remembrance of authoritie, fwaiech much in mens opinions, to the difcredite of any that contend with religious perfons and fuperiours, although their caufe bee neuer fo iuft, and the actions of the religious or fuperiours bee moft iniurious. But yet who is he, that experienced but a little in the affairs of both former and preſent ages, can bee ignorant, that the religious by too much seeking themſelues, may ſwarue from the perfection of charitie, which they profefle to run at: and that men placed in authoritie, may alfo



transgresse the lawes of equitie in the execution of their office, and then they are accustomed in the worst sort to oppresse their subiects, when they most pretend iustice, and in strongest manner sound forth the cries of their authoritie, for better colouring thereby their vniust violence. And surely the abuse of authoritie is not to be feared, nor suspected more at any time, than when in controuersies, refusing or hindering all iust, all indifferent, all ordinary triall by laws or compromise, they leane wholly to their authoritie, and strue alone by it to ouerbeare and subdue their subiects. And in like maner also, the religious are then to be doubted most of sincere dealing, when only by a vaine-glorious conceit or vaunt of their religious estate and perfection, they iustifie themselues before the world, and would beare out all they doe against their neighbours. Thus farre in part we talked, besides the answeres I made to euery particular report you told me of; which I will here set downe: and to auoid the tedious repetition of quoth you, quoth I, will deliuer the same vnder the names wee haue by our severall callings, both of vs true Catholickes, I a secular priest, and you a VVor. lay Gentleman. VVe began, and did proceed as followeth.

*Gent.* The Iesuites with the Arch-priest and all their followers, report, that you and your adherents were schismatickes, and rebellious to the sea Apostolicke, and that still you are disobedient persons to lawfull authoritie and your superiours placed ouer you.

*Pr.* They report thus indeed, but vnlesse they can prooue vs guiltie of these crimes, their reports ought by all good men to bee iudged no other than meere calumnies and vntrue slanders, and the reporters to deserue the like names.

*Gent.* I thinke so to, but it is to be supposed, that  
men

men of their state and profession would neuer touch any Catholicke priest with these disgracefull tearms, vnlesse they could manifestly proue him to be guilty of the crimes, much lesse would they neuer bring these foulest infamies vpon so many Priests, before they certainly know you guiltie thereof.

*Pr.* If we looke what men of their place and vocation ought to doe, or againe what good opinion is due vnto them in regard of their state, I also am of your mind, we should suppose the best of them. For neither religious men, nor a priest chosen to bee superiour ouer his brethren, nor such as are directed and guided by them, should work the infamie of Catholicke priests vpon any uncertaintie or faigned crime. But if on the other side you enter into the controuerisie betweene them and vs, and examine trully, and sincerely waigh what we haue done, and what they report, you shall find our actions much contrary to their slaunders, and no cause to thinke all they say to be Gospell: but you will iudge it necessary rather to feare the worst, than to suppose the best of them. Let vs see then how these religious men, with the Arch-priest and their favourites prooue vs to be schismatickes, disobedient, and rebellious: obiect for them I pray you, what you haue heard them alledge against vs.

*Gen.* VVith a good will; & this the rather, because, as I should greatly dislike you if you were guilty of these sinnes, so againe, much should I ioy in you, if you be free. They say you were schismatickes, because you refused for a whole yeares space to accept of the authority instituted by the Pope, and to submit your selues to maister *Blackwell* ordained Arch-priest ouer you. And as in that refusall you were schismatickes, disobedient, and rebellious at the first, so are ye now guiltie of great disobedience to your Arch-priest for not ob-

observing his degrees and precepts.

*Pr.* Here be two things, our forbearing to accept of the new authoritie, or to submit our selues to the Archpriest; & our disobeying the Archp. decrees and precepts. Touching the first, the Iesuites and Archp. haue so vehemently thirsted our disgrace and infamie, that for our delay, they censure vs to be schismatickes, and as such vile persons to be vsed, and shunned of all Catholickes. And albeit the decision of this question belonged nothing at all to them, but was to be had from the see Apostolicke and supreme pastor of Gods church, before whose sentence pronounced, no man was to be condemned of so foule a fault, or punished for the same with publick infamie, and the losse of his good name; yet could not the good men so long containe themselues, nor repress the violence of their spirit, as to spare our credites, and to forbear the subuersion of our honest fame, till they had informed his Hol. of the case, and had receiued a firme sentence from him, what he iudged of the case, and how he would haue them to proceed against vs. This temperance, this modestie, this charitie they would not vse, but taking hold of our delay and themselues iudging it as a fit occasion, and a cause sufficient ynough whereby they might worke our disgrace and ignominie, they prevented the see Apostolicke, and gaue sentence of vs, that wee were Schismatickes. And that this rash and vncharitable iudgement of theirs might run with more credite euery where, they set on work one of their principall men, *Father Thomas Lister*, Doctor of Diuinitie, to write a Treatise against vs, wherein he went about to proue vs to be schismatickes in the highest degree. Now this rude and infamous libell, as void of learning as it swarued from truth and modestie, being once divulged, it was approoued by *Fa. Garnet* their  
Provinciall,



Prouinciall and by the Archp. and forthwith confirmed by the practise of them and their adherents; we and our people were borne downe with slaunders, shunned as you know in all conuersation, and the infamie was currant euery where. Thus then they proued vs to be schismatickes by a ridiculous pamphlet, and by the practise of their owne erroneous opinion.

*Gent.* Had they no better proofes than these? nor surer grounds for the matter, before they spread abroad so greivous an infamie against you, and put it in practise in the sight of the world, as wee see they did?

*Pr.* No other truly.

*Gen.* It seemeth to haue been very great presumption for a company of priuate religious men, and an Archpriest, whose authoritie also was as yet vncertaine, to take vpon them the office of the supreme and Apostolicke Bishop, and vpon their owne heads to condemne you for schismatickes. And againe, it seemeth no lesse vncharitable audacitie, that not expecting his Ho. sentence, themselves would put in execution their owne opinion, to your extreame infamie, and the scandale of our whole Nation.

*Pr.* Let it seeme to haue ben, or be it what it shall, this they did, and thus they dealt with vs.

*Gent.* But I heare, notwithstanding all their heat then, and the heapes of iniuries they cast vpon you by this slaunder of schisme, that both the Iesuits and Archp. in England, and also Fa. *Parson* in Rome, are now halfe ashamed of the matter, and say it was but one priuate mans opinion, and that hereby they neuer defamed you to be schismatickes.

*Pr.* I heare also, that now, when they perceine the matter is like to come to triall before the highest Tribunall on earth, and to be made knowne vnto the Christian world how they haue iniured vs, they

would step backe againe, and with any smooth and cunning shift make men beleene, they had not so foulely erred, and broken the bonds of all Christian charitie. But the case is cleare ynough, their actions were manifest to all our nation; and will convince them of too intollerable impudencie, if they denie that which all men know them to haue done. VVee haue also their owne hands to testifie against them: but in such men, if the testimonie of their owne consciences will not suffice to make them confesse a truth, though it be to their own temporall confusion, especially when their fact is knowne to a whole nation, as this is, they may keepe themselves content with the bare name of Religion; and for humilitie, for mortification, for charitie, for sinceritie, and true simplicitie, let them not boast themselves about the meanest Christians, nor glorie in these vertues at all. And if the Archp. say or write (as I heare he doth) that hee neuer called vs schismatickes; I cannot but lament his case, considering we haue his own letters and decrees to the contrary, whereby he doth charge vs with that crime, and forbiddeth vs in any sort to defend our good names; not we, but they shall reprove him. And for both the Iesuits and him, if they be now come to this, That it was but a priuat mans opinion, neuer vttered to the diseredite of any; they gaue the world, which knoweth the contrary, ouer great and manifest presumptions to feare their bad dealing in all the rest. And moreouer, I demaund of them, VVho it was that wrote their infamous libell of schisme? VVas it not the Iesuit Fa. *Lister*? VVho set him on worke? was not this his superior Iesuit Fa. *Garnet*, as Fa. *Lister* himselfe confessed? VVho approoved it, and sent it abroad to some of our priests? VVho but Fa. *Garnet* and the Archpriest? who said it should be defended, if we would bring it to triall? VVho but Fa. *Garnet*?  
VVhence

VVhence came the copies thereof to bee scattered among the Afsistants, and in all corners of the realm, but from the Iesuits and Archpriests? VVho finally were the authours and ringleaders to the rest in the scandalous practise against vs, and our children? VVho but Fa. *Garnet*, and the Archpriest? Moreover, if they say it was but one priuat mans opinion, this maketh their fault more inexcusable: For wee that held the contrary, were many, and not altogether ignorant. The case then in practise should haue been ruled for vs, and we ought not to haue been defamed vpon one priuat mans opinion.

*Gent.* I thinke it must needs be graunted, that the superior Iesuit and the Archp. were acquainted with the libell. For the Archp. approued it: and for the Iesuites, considering that their cheefest vaunt and glory of their religion dooth consist in a singular perfection of obedience, wherein they would bee thought to excell all other religious orders, it cannot be imagined, that any of them, but especially not Fa. *Lister*, a Doctor of Diuinitie, famous among them for learning, a man for tenderesse of conscience, much enclined to scrupulositie, and for humilitie and other religious vertues, accounted of extraordinarie perfection amongst his fellowes: it cannot be imagined (I say) that this Iesuit of all other should so forget himselfe, and staine the splendor of his obedience by such wilfull rashnesse and indiscretion, that he would euer enterprise a matter of so great moment and sequell as this, before he had acquainted his superiour Father *Garnet* therewith, and had consulted also with him in euery particular, or finally, would diuulge the same without his commaund and licence.

*Pr.* If we suppose that this one good Father had in this grosse manner forgotten euery point of his religious obedience; can yet any man thinke, but that



his superiour Fa. *Garnet* (if Fa. *Lister* had not taken it in hand, and finished it with his licence and liking, or if it had not been sent abroad and practised according to Fa. *Garnets* owne will and pleasure) would forthwith haue espied the error and disobedience of his subject, and haue recalled the tract, and hindered the practise thereof? But if Father *Lister* forgot to acquaint his superior with it at the first, can wee thinke he did so after, when he wrot the second time a replie against maister *Champneys* aunswere to his libell, and divulged it also? Or can we perswade our selues, that in so great a matter and cause of tumult, the superior Iesuit Father *Garnet* slept all the while, and let his subiects say, write, and doe what they listed? If this be so, where then was his vigilancie and solicitude? Where was their obedience, their relation, their dependence, which a Gentleman their deare friend and themselves so much brag vpon? But the libell pleased them all, and much glorious vaunting they made of it, to be learned and substantiall; yea, happie was he that could shew himself most zealous in practising it against vs, and in perswading other Catholickes to doe the same.

*Gent.* I know not what learning or substance that infortunate Treatise contained, but I heard a good priest, who is said also to be a singular diuine, to wit, maister *Wright*, I heard him (I say) affirme, that it was an vnlearned pamphlet, written without any shew at all of iudgement, or discretion, or schollership, and emptie of learning and good substance, making much adoe about the nature of Schisme and penalties incurred therby, which were not in controuersie, and childishly failing in the prooffe of that point, which hee had vndertaken to proue, and concerned the cheefe point in the question, namely, that your delay in particular was schisme. And the same man  
commen-

commended maister *Champncies* breefe answere to it, to be more iudiciall, and scholler-like, than maister *Licters* was.

*Pr.* VVell, they haue gone far in this bad course, whether they will relent, and humbly confesse their error, or stand obstinately to defend it, I cannot guesse; and if they were not the men they bee, I would of twaine expect the former. But doe they thus or so, I hope their vncharitable devise in this case will turn, when truth shall appeare to their owne confusion, and our innocencie be made cleare to all men of vp-right iudgement.

*Gent.* I pray God that truth may preuaile, innocent men may be defended, and they that haue thus injured their brethren, may repent, and make satisfaction. But yet I pray you deliuer me in few words for my better satisfaction, some reason, why through your delay you incurred not the crime of schisme.

*Pr.* I will doe it with a good will, and breefely. It is a doctrine generally receiued by all Divines and Canonists without contradiction, that the crime of Schisme requireth necessarily an intended seperation and rebellion from the head of the church, as he is head and superior thereof, or from the members, as they be the members vnder that head. *Schisma est* 2. 2. q. 39. (sayth *S. Thomas*) *quo quis Summo Pontifici subesse renuit, cum quadam rebellione, intellige in quantum est summus Pontifex, & membris eius communicare recusat, intellige in quantum ei subiecta sunt.* Schisme is that (sayth he) whereby one refuseth to bee subiect to the supreame Bishop, with a certaine rebellion, (vnderstand this) as hee is the supreame Bishop, and refuseth to communicate with the members subject to him, (vnderstand) for that they are subiect to him. And againe, *Schismatici sunt, qui subesse renuunt summo Pontifici, & membris Ecclesiae ei subiectis communicare recusant.* They are schismatickes

which refuse to be vnder the Pope, and to communicate with the members of the church. subiect to him. With this limitation still, as *Archidiaconus* sayth, *Per recusationem eius iudicialis sententiae, non recognoscenda ipsum vt Caput Ecclesiae*, By refusing his judicial sentence, not recognising him for head of the church. And *Silueſter* also vpon *S. Thomas*, *Notanter dixit, in quantum est summus Pontifex, id est, non recognoscendo eum vt Caput Ecclesiae*. *S. Thomas* said purposely (in that he is Pope (that is) not acknowledging him for head of the church, *Secus autem, in quantum singularis persona*. For it is not so, if one doe it in respect the Pope is a single person; as if a man should be offended with him for some partiular fact. And *Caietane* the Divine, *Peccatum Schismatis tendit contra unitatem, siue Ecclesiae, siue Capituli formaliter*. The crime of Schisme tenderth against the vnitie either of the church or head formally (that is) as it is the church vnder that head, or the head of that church. And therefore, if one doubt reasonably whether this particular person be the Pope or no; and thereupon do not acknowledge him fully for the Pope, hee incurreth not thereby the crime of Schisme, no though he erre in iudgement, because there wanteth the formalitie of Schisme, which is this, to refuse him, as hee is vndoubtedly the Pope. And finally, the famous Lawyer *Nauar*, *Schisma peccatum est, quo quis se seperat ab unitate Ecclesiae nolendo subesse ei, vel membris eius, quatenus sunt eius*. Schisme is a sinne, whereby one seperateth himselfe from the vnitie of the Church, by refusing to be vnder it, or the members thereof, in regard they are the members thereof. So that by the iudgement of all the learned, this is an vndoubted veritie, That a man cannot be a schisinaticke, vnlesse hee haue a voluntary or entended rebellion against the Pope and the Church; with this formalitie, as hee is the Pope or head; and the church a body, or members vnder him, (that

*Ver. Schisma.*

*Ver. Schisma.*

C. 27.



(that is in one word) vnlesse he refuse to acknowledg him for his head, and to communicat with the members, because they be vnder him: perceiue you this?

*Gent.* Yea very well.

*Priest.* Hereupon it is manifest, that we could not possibly be Scismaticks by our delay.

*Gent.* I see no such consequence.

*Priest.* Doe you not? you know that our delay to accept of the authoritie, and to submit our selues to the Archpr. was not because we denied the Pope to be Pope, and our head; nor that we refused to obey him as our head; nor for that wee would not admit the authoritie, and Man said to be instituted by him, formally, because they were sayd to be instituted by him. Vpon these respects, and formalities we delaied not, and yet without these we could not possibly be Schismaticks. But the whole controuerlie stood in this, That the authoritie was inconuenient for our Church; and that it was doubtful, VVhether in truth the authoritie was instituted by the Pope, or not. This was vncertaine (I say) the Iesuits and Archpriest on the one side had no Bull, no Breue, no Apostolick letters, no authentickall Instrument (as is vsuall in all matters, both of great & lesser moment, proceeding from that See, and which in graunts of extraordinarie Iurisdiction and Prelacie is absolutely necessarie, before any bee bound in conscience to obey them) they had no such thing to shewe for prooffe of that they claimed, and would violently inforce vpon vs, as his Ho. saith; and wee on the other side, partly for want of this Apostolicke VVrit and Testimonie; partly vpon other great reasons, had good cause to doubt, that his Hol. was not acquainted with it: yea the particulars of the authoritie implied in them so many, and so great inconueniences, that we thought it needfull to delay the acceptance thereof, till his  
Ho.

Ho. should haue better information of our Churches estate, and thereupon either recall the authoritie, if it were his deed, or in time reforme and change it into some other more commodious to our afflicted Church. So that their propounding or promulgating this authoritie being insufficient, & no way binding vs in conscience, we bare off to receiue it, because it was vncertaine, and very likely not to haue bene instituted by the Pope. The inconueniences also which it brought with it were no little cause of our delay; and we bare not off because we refused to be subject to the Pope, as Pope, or head of Christs Church, or to this, or any superioritie he should ordaine ouer us, as our supreme Pastor, which yet wee must haue done before we had incurred the crime of Schisme. Perceiue you now how the case standeth, and how farre off we were from being Schismaticks?

*Gent.* Very well.

*Pr.* Nay further we were so free from that crime, and all the least disobedience to the See Apostolicke in that delay of ours, (and of this neither the Iesuits nor Archpr. could be ignorant, for they were priuie to our whole course, and actions in that matter, and they had also our owne word and hand-writing for submission in al things which were certainly notified vnto vs to be his Ho. his deed) that for men of their profession, learning, modestie, and experience, to condemne vs, yea in the secrecie of their owne conscience to be guiltie of schisme, or the least disobedience, cannot bee defended by any reason from the grieuous sinne of temeritie, and rash judgment. But for them by their tounge, pennis, and practise to display and cast abroad in the world, the turpitude of this infamie for crimes faigned against vs by themselves, and neuer once committed in thought by vs; and this also before the Church had examined, and  
censured

censured our case, this, this fact of the Iesuits & Arch-  
 priest, as it cannot possibly bee excused, nor escape  
 the note of vncharitable audacitie, & extreame cru-  
 eltie in them, so of necessitie must it bring woonder  
 to all posteritie, and be horrible in the sight of all ho-  
 nest men. VVhen they vrged the admittance of the  
 authoritie, with so many threats and in so violent a  
 manner, as they did all that yeare before the com-  
 ming of the Popes Breue, we alwaies told them this,  
 and we deliuered it them in writing. First, that we ad-  
 mitted of whatsover the Pope had done already, or  
 would doe in time to come in our Church. Againe,  
 that wee would presently and without delay receiue  
 the new authoritie, and submit our selues vnto the  
 Archpriest, if they could shew vnto vs the Popes let-  
 ters, and certainly make it knowne by any Aposto-  
 licall writ or authenticall instrument, that the autho-  
 ritie was instituted by him. Thirdly, we would in fact  
 also doe the same without the shew of any Apostoli-  
 call letter, if the Archp. and two of the Iesuits would  
 sweare vnto vs, and avow it vpon their priesthood,  
 that this authority was ordained ouer vs by the Pope,  
 or that his Ho. was acquainted with euery particular  
 thereof. Againe, if they refused all these, wee offered  
 further, presently to obey the authoritie, vpon condi-  
 tion they would agree with vs to send one or two of  
 either side to Rome, which might informe his Ho. of  
 the state of all, and bring vs certaine word what his  
 will was we should doe in every thing. These procee-  
 dings and offers of ours will for euer yeeld a firm and  
 irrefragable testimonie of our sinceritie, priest-like  
 comportment, and innocencie in this cause; & more-  
 ouer, protect and keepe safe our good names from  
 the slaunders of our aduersaries, in all degrees of  
 schisme or disobedience, wherewith their ill affected  
 minds by many sleightie shifts and deceitfull preten-

D

ces,



ces so earnestly labour to staine them, and to bereaue vs of our credite, a treasure without which we desire not to liue on earth.

*Gent.* Made you then these offers?

*Priest.* Yea truly, neither can they denie it.

*Gent.* VVhat answere did they returne to this?

*Priest.* Marry they rejected them with much disdain, and answered that we should absolutely subscribe to the authoritie without any conditions at all or further delay, or else we should haue the censures of the Church laid vpon vs for our refusall; and the word was confirmed by the effect: for presently after the Archp. without scruple or blushing to execute any act of iurisdiction, whiles his authoritie, as yet not confirmed by his Ho. stood doubtfull; solemnely in writing with complements of a new seale, and all his titles, suspended *M. Coll. M. Heb.* and *M. Mu.*

*Gent.* Is it possible these men should thus foully forget their profession and the rules of morall honestie? for it seemeth, if this relation be true, that their principall drift and endeouour, was to harne and discredite you, without respect of your good, or ill deseruing.

*Priest.* For my relation, our aduersaries themselves cannot denie it to be very true. For the articles were written and deliuered them, and tossed in the hands of all Catholickes about London; they and their adherents condemning them, wee and ours defending them to be just and indifferent. Touching their disposition in this doing, I shall need to say no more but this; It had more becomed religious men, not unwilling perhaps to bee esteemed singular among others for good zeale, charitie, mortification, and wisdom; and it had more graced an Archp. newly chosen to be a Superior, a Father, and a Patterne of vertues to vs all (suppose his authority had been confirmed

firmed by the Pope) to haue had patience with vs a while, and to haue expected the censure and judgement of his Ho. to whom only it belongeth to decide the controuerſie, before they had disgraced and defamed vs for ſchiſmaticks and rebels againſt the See-Apoſtolick throughout the realm, and many parts of Chriſtendome alſo. And this (I ſay) they ſhould haue done. for preuenting ſcandal, in caſe we had vndoubtedly been guiltie of thoſe crimes, and that our fault could not haue been couered by any handſome excuſe, or diminished by ſome fauourable interpretation. But for them to faigne and forge theſe crimes againſt vs; for them to be the firſt authors and diuulgers of theſe horrible infamies, which wee neuer deſerued in the leaſt ſort, that a ſincere mind can deuife; for them to be the cheefeſt authors in the pra-ctiſe of their owne erronious paradox; and this alſo before the Church had heard our cauſe, and condemned vs, (as I ſaid even now) I cannot perceiue how this could become them, or how it may bee juſtified by any meanes; it arguing a ſpirit as farre differing from charitie and diſcretion, as vices are oppoſit vnto vertues. They are not ignorant neither (which greatly augmenteth their fault, and cleareth vs from all diſobedience) that it is an vſuall thing obſerved in all the particular churches and countries of Chriſtendome, and by the light of naturall reaſon thoght neceſſary for the good gouernment of Gods people, that when any grace, benefite, office, or dignitie is granted by the people to any man; or when any authoritie is inſtituted by him, which either was obtained by ſurreption and wrong information, or containeth in it things prejudiciall and inconuenient to their church and people; the Paſtors, Cleargie, and people doe deferre the admittance thereof, vntill they haue better informed his Ho. of all matters, and

none thinke themselves bound in such a case to receive it, though it should come, as instituted and confirmed by his Hol. authentickall Breues or Bulls, before he had vnderstood their difficulties, and the reasons of their fact.

*Gent.* Did they not know this to be vsuall in Catholicke Churches?

*Priest.* Yea, and more than this; for they knew that many princes in Christendome haue made lawes, and decreed, that nothing shall be admitted or put in execution within their States, that cometh from the Pope (we speake not now of matters of faith, or manners generally propounded, and commanded by his Ho. to be obserued in the Church) before it be seene and approoued by men appointed for that purpose, as well to haue been rightly obtained, and to be authentickall, as to bee without injurie or prejudice to any. This is obserued (to let goe the rest) in Fraunce and Spaine, as *Comarumias* noteth in his booke.

*Gent.* Me thinkes it is very necessarie it should so be; for otherwise one badly disposed man might by collusion and wrong information obtaine that of the See Apostolicke, which would disturbe and annoy a whole Nation.

*Priest.* In such cases their laws are not thought unlawfull, nor they which make or execute them, any way rebellious or disobedient. The Iesuits and Arch-priest in a far lesse case haue condemned vs of schisme and disobedience, when they could shew vs for this authoritie neither Breue nor Bull, nor any authentickall writ from the See Apostolicke.

*Gent.* And for my part also, it driueth strange conceits into my head, and among the rest this is one, that I thinke the world will shortly haue an end. But now I clearely perceiue these reports, that you were schismatickes and disobedient to the See Apostolicke  
by



by your delay to accept the authoritie, to haue been meere vnttrue slaunders and calumnies; and these the more intollerable & injurious, in that they were inuented, cast abroad, maintained, and put in execution by the Iesuits and Arch-priest, whose fame and bare name of religion and authoritie, would induce almost all men to beleue them, & to condemn you.

*Priest.* So it is indeed, but yet if an Angell should proclaime a true man to bee a theefe, and vpon the Angels word all men should beleue him so to bee; the just man were no theefe for all the multitude of beleeuers, & the Angels proclamation were no lesse than an vnttrue slaunder and infamie. The like is in our case: yet with this notable disparitie, that the inuentors and setters abroad and defenders of this infamie against vs, bee but Iesuits and an Arch-priest, which we know to be no Angels. But to conclude this part; our appealing at that time, and our sending to Rome to know his Ho. his good pleasure, least in any thing wee might offend through ignorance in these vncertainties, manifestly sheweth vs to haue beene free from all spot of schisme, and disobedience to the See Apostolicke. For schismatickes, not acknowledging the Pope to bee their head, make no recourse nor refuge to him, as to their superiour; and rebellious and disobedient persons to the Pope, seeke not with so great paines and charges (as we did) to know his will, that they may conforme themselves therunto. VVherefore this part of their report deserueth no better name nor place, than the title & predicament of an vnttrue slaunder. Now, if yet you rest unsatisfied with this that I haue said, touching schisme and disobedience, I referre you to our reasons, and to the letter which maister *Champney* writ to his friend concerning this matter, and to M. Doctor *Bishops* answer to the letter of Fa. *Parson*: and for a firmer rocke where-

on you or any may safely stay their judgement, and resolve what you will adhere vnto, till the contrarie be defined by gods Church, to the graue censure of the Diuines of Paris: For the sentence of that famous Vniuersitie doth acquit vs of schisme and sinne in our action of delay; repelleth the vnttrue slaunders cast against vs by our aduersaries, and should cause all men of wisdom and gouernment both to temper their tongues in this case, and to suspend their judgements. For who is he that is wise and hath the feare of God before him, that will aduenture, either to condemne vs in his owne heart, or to report vs in the world to be guiltie of schisme or sinne for our delay, now after so many learned and famous Diuines of that Vniuersitie, vpon mature deliberation and discussion of our case, haue pronounced vs to be free from these objected slaunders?

*Gent.* I haue not seen as yet the reasons you speak of, but I expect dayly to haue them. And for the sentence of the Sorbonistes in Paris, I haue seene it, and me thinkes it justifieth your actions very greatly. But against it I haue heard objected by your aduersaries: First, that the information was not truly set downe: And again, that their sentence is not to be respected in this case, considering they be knowne aduersaries to the Iesuits, and would be glad by any occasion, to displeasure and discredite them.

*Pr.* VVhere they except against the censure of the Sorbonists, that the case was wrongfully proposed, it is a silly shift, so fond & childish also, that euen the Iesuits owne friends are much ashamed thereof; and all indifferent men hold it too too grosse and ridiculous. For the case was propounded in such manifest and expresse tearmes, and so truly and directly set downe, that euen our aduersaries themselves can hardly find any way to make it seeme insufficient; but

but shift haue they none at all to make it seeme vntruly deliuered. And in this it is more fauorably set downe for them than for vs, in that sundry of the cheefest reasons for which wee bare off to accept of that authoritie, are passed ouer and omitted, without any mention at all.

*Gen.* In troth, me thinkes the case is very plainly and fully, and with great indifferencie put downe; and this shift of reprobuing the information alwayes seemed to me and to many others, a meere cavill or friuolous wrangling; which is an vsuall thing to men that want substantiall matter to alleadge for excuse of their fault; and when through lacke of humilitie they had rather stand to defend their owne errour, than acknowledge it. And in this case, verily nothing more moued my selfe and diuers others to conceiue very well of you and your dealing in this controuersie, and to feare some great defect of sinceritie in your aduersaries, than the prohibition which the Iesuits and Archp. made against this censure of the Sorbonists; that none should defend it, no, albeit it proceeded vpon true information of the cause. For what other thing could men conceiue hereby, but that the Archp. and Iesuits, by whose aduise and direction he made and published that decree, intended to suppress the truth by their power and authoritie; to beare you downe by strong hand, and to ouer-rule our Church by their owne wils onely, without regard of equitie, reason, or conscience.

*Pr.* What should they doe, but frame their building answerable to their foundation which they had laied at the first, and make the progres of their work conformable with their beginning. They had set vpon vs with great zeale, and in the feruency of their spirit defamed vs of schisme; they had made a most scandalous seperation from vs, themselves, and their adherents,



adherents, shunning vs in all conversation and communion, as well in humane things, as diuine; this once done, what remained, but to prosecute the matter with the same fervor and vehemencie of spirit, as they had attempted it at the first? They were in treddite, authoritie was on their side, the world swayed with them, were it right or wrong they did, it should be borne out by the cloake of religion, authoritie, disobedience, and friends. And what? durst a few poore disgraced priests make resistance? durst they examine the actions of religious persons, men of so rare perfection, or mutter against the command and decrees of so extraordinarie a superiour? It was not likely; but in case they should giue the attempt, no doubt, but they should bee discredited, and most seuerely punished to their eternall shame and confusion. No marvell therefore, if with this aduantage, and vpon this hope they were so earnest and so bold, as to prohibite in that sort the defence of that sentence, albeit the case were rightly propounded vnto these learned men.

*Gent.* Supposing the information to haue beene true, the prohibition must of necessity be very grosse and farre out of square. For besides that in the judgement of wise men, it were to patronise erronious doctrine, and bolster vp injurious dealing in them that vnruly defamed you of schisme, it toucheth also the Divines of that famous Vniuersitie with no small discredit, as hauing right information of the case, to be men either so very ignorant and doltish, that they could not judge and decide it rightly; or else so void of grace and honestie, that they would wittingly impugn a knowne truth.

*Pr.* So it is, and certainly the second part of our aduersaries aunswere implieth a conceit of no lesse vile disposition to be in those diuines, than this latter  
you

you spoke of. For when they reject their censure, and judge it worthie of no credit, because (as they say) the Sorbonists are enemies to the Iesuits, it implieth, that they judge them to be men of that bad disposition, that they will pronounce an erronious sentence contrary to their owne knowledge and conscience.

*Gent.* By my faith, I thinke it implieth little lesse than so, if a man may speake in plaine English.

*Pr.* Iudge you then, how our aduersaries through their zeale in selfe-loue are caried headlong beyond all the limits of modestie, and how they blush not to defend their erronious paradoxes with injuring any; nor feare to cast disgrace vpon whosoeuer, that for defence of truth shall stand in their way.

*Gent.* VVho would haue imagined, that so daungerous an humour had reigned in men that pretend singular perfection in their state, & would be thoght mortified of their inordinat affections aboue al other either secular or religious?

*Pr.* Not I truly, vnlesse too much experience had proued it so to be.

*Gent.* But the Iesuits seeme not to do any thing, nor at all to intermeddle with the affaires of you seminarie priests, but they referre all to the Arch-priest: and therefore not they, but he and his Assistants only deserue the blame, if any thing be done amisse.

*Pr.* VVould to God it were so, that they were not intermeddlers, for then things would not haue come to this wofull plight in which they be now. But assure your selfe, it was not for nothing that the Iesuits procured this authoritie, and made choice of this man to be Archpriest, and others to be assistants, all without the consent and knowledge of our Cleargie; and moreouer prouided by a speciall caveat in the instructions, that in all matters of importance the Archp. should take th'advice and direction of the superiour

Iesuit in England. Again, that the whole authoritie with the Archpriest and Assistants, should not be absolute of themselves, or depend of the liking or disliking of our Church next vnto his Ho. but alwaies be depending of the will of Ea. Parson, as it should please him to moue the Cardinall Protector to alter or dispose of all: for thus the Archpriest, the Assistants, and all our Church are surely curbed. And lastly, that the Iesuits by such violent means enforced vpon our Cleargie this authoritie, before it was confirmed by his Ho. or they had obtained any Apostolical letters, authenticall writ, or commission to ascertaine vs. of the validitie thereof: assure your selfe (I say) that all this was not done in vaine by these men of so rare providence, but all their diligence and endeauours tended principally to this, at this marke they aimed, That not only they might be exempted from al subordination to any superiour in our Church, but also haue the greatest stroke in ruling our Cleargie, and sitting closely at the helme, steere the whole ship, turne, and dispose of all as they listed, and yet be not easily perceiued to haue any motion or meddling at all. And in truth so it is; the Iesuits doing whatsoeuer pleaseth themselves, and cunningly vsing the Archp. his name, voice, hand, and ministerie to any intendment or plot of theirs; they will not be seen authors or agents in any thing, but persuade vs all to be obedient to our superior the Archp. The Archp. indeed and the Assistants are culpable, in that either they will not see the pollicke drifts of the Iesuits, which tend to the inestimable disadvantage and detriment of our Church; (for there was neuer the like miserie and diuision among our cleargie & people at home, and abroad in the seminaries, as hath beene since the death of the blessed Cardinall *Alane*, when the Iesuits began pollictically to stirre, contend, and rule) or per-

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ceiuing them, they either will not, or dare not to oppose themselves, stay the ruine, or seeke for redresse : but contrariwise, either for pleasing the Iesuits, and gratifying their aduancers ; or through feare to forgoe their rounes ; or vpon some particular respect and motiue, let all goe to wracke, and be as forward to execute blindly and without discussion and judgement, any thing, be it neuer so vnjust and harmefull against their brethren, as the Iesuits are ready to deuise, and dilligent to set them on against any whomsoever they list to worke displeasure.

*Gent.* Me thinks it is very inconuenient, that there being these great contentions betweene the Iesuits and priests, they should haue any stroke at all either in the gouernment of our Church of England, or of our seminaries beyond the seas. For thus they may easily displeasure both the students abroad, and the priests at home, against which they haue taken conceits, or with whō they haue had quarell at any time.

*Pr.* It is so indeed, and this is the very bane of all our Churches peace. For many of our towardliest students beeing made malecontents in the colledges, and hauing had contentions with the Iesuits there ; as they on the one side returne home possessed with humors of discontentment & auersions ; so find they here the like disposition in our Iesuits to that their brethren had beyond ; and their entertainement in England by these Fathers is vsually worse and more intollerable than that which they suffered by those in Rome or Spaine. But this is besides our matter. Let vs returne to the second part of the report (to wit) That we disobey the Arch-priest. VVherin I pray you is this disobedience of ours, deseruing in the opinion of our aduersaries, and their too credulous adherents, all these infamous outcries ? name for them some particular, if you can.

*Gent.* Nay in troth, I can name no particular more, onely than that you disobey his precepts & decrees; and being suspended and deprived of your faculties by him, you celebrate notwithstanding and use your faculties, as though he had no authoritie ouer you in these cases.

*Pr.* VVe will take all these for particulars, and answere them. But before we proceed any further, I pray you let me aske you one question or twaine.

*Gent.* Agreed, I will answere them if I can.

*Priest.* Is there no difference of superiours in the world?

*Gent.* Yes doubtlesse there is, and that very great.

*Pr.* Haue they all equall authoritie and iurisdiction ouer their subjects?

*Gent.* No, God onely is absolute Lord, and independent, hauing supreame power and soueraignetic in euery respect ouer all his creatures; all superiors vnder him haue their authoritie and power limited, euery one in his degree and order.

*Pr.* Then euery superiour vnder God, is not to be obeyed in all respects, or in euery thing hee may commaund, but in such things onely, as fall vnder his authoritie, and within the compasse of his iurisdiction.

*Gent.* It must needs be so. For if a superiours will onely were the measure of his power and authoritie in such manner, that he must be obeyed in whatsoeuer he will commaund; there could be no difference among superiors, but all should be alike; and in this, all equall with God himselfe, who may commaund what hee will, and must bee obeyed in all hee commaundeth.

*Pr.* It is evident then that our Archpriest is not so absolute a superiour ouer our cleargie, that he may commaund what he will; or that wee are bound to obey

obey him in whatsoeuer he commaundeth.

*Gent.* No man is bound to obey him in any thing hee commaundeth beyond the authoritie graunted him: for he hath no more power nor iurisdiction ouer any, than is expressely giuen him by the words of his commission.

*Pr.* All is well; then are wee not disobedient to him, if we refuse to obey him in his decrees and precepts, which he hath no authoritie to make, by any thing appearing in his commission.

*Gent.* True, but it is to be supposed, that hee will not in his decrees exceed the bounds of his commission and authoritie.

*Pr.* VVe know hee should not exceed them, but we may easily suppose an vntruth, if we suppose him or a greater superiour than he, to containe himselfe within his limits, when the case standeth as this doth in a matter of controuersie, wherein himselfe is a principall partie: and when in all his proceedings hetherto he hath shewed a vehement desire to ouerbear all onely by strong hand and authoritie. It is no rare thing for superiours, which list not to forgoe their roumes, but delight to see themselues aloft, and perhaps would euer bee mounting higher, to challenge more than their due; and where their own interest may enter, to encroach also what they may. The subjects sufferance, and yeelding to the force and injurie, is often taken by the superiour for title good ynough, for whatsoeuer he listeth by iniquitie to obtrude and claime.

*Gent.* Dayly experience proueth this to bee ouertrue in many superiours; giue them an inch, and usually they will take an ell, vnlesse they be all the better disposed, and seeke in their prelatie more the glorie of God and the good of their subjects, than their owne interest.



*Priest.* Now therefore let all supposals passe, and let vs come to the facts themselves, and by them judge what he and we haue done.

First it doth not appeare by the words of his commission, That the Archp. hath any authoritie at all to make new lawes and decrees at his owne pleasure; which may bind vs to obey them; or for breaking whereof he may justly inflict vpon vs any penaltie at all. By his commission he is placed ouer the seminarie priests in England and Scotland in the degree and authoritie of an Arch-priest; but absolutely to make lawes and decrees with the seuerest penalties for such as violate them, was neuer heard of in Gods church to belong to the office of an Archpriest: only by vertue of his commission he may *Dirigere, admonere, reprehendere, vel etiam castigare, cum opus erit.* Direct, admonish, reprehend, or chastice also when need shall bee: but there is no word of making new lawes and decrees, and therefore it is to be supposed, that in all these points of his authority, he is exactly to obserue the lawes of Gods church, to which we yeelded our selues, when we vndertook our Ecclesiasticall estate, and not to his will: and that he ought to proceed according to the ordinary course of Ecclesiasticall Canon, already set downe to his hand, and not he to lay vpon vs at his pleasure new burdens and bonds more rigorous and intollerable than are vsed in any part of the Christian world besides. If he make lawes and decrees, not hauing authoritie so to doe, they are of no force to bind vs to obey, and consequently it is no disobedience to resist them.

*Gent.* This must needs be thus, if he haue no authoritie to make new lawes, and decrees.

*Pr.* Surely as far as we can perceiue by the words of his Commission, he hath none at all.

*Gent.* Then are you freed from the slanderous report

port of disobedience, for not obseruing his decrees, and precepts.

*Pr.* I hope we be. But yet further, let vs suppose he had full authoritie to make decrees ; doth this proue, that we are disobedient, if wee refuse to obey, and resist them?

*Gent.* Me thinke it doth.

*Priest.* Doth it so? what? will you say that vnjust decrees are to bee obeyed? or perhaps thinke you that this Archp. is so infallibly assisted by Gods spirit, that he can make no decrees but just and good?

*Gent.* No, I will neither affirme nor thinke either of these twaine. For it is manifest, that unjust & hurtfull lawes, as they are not to be accounted lawes, so are they not to be obeyed. And againe, the Archp. is a man subject to errors, as others be; and then especially an error is to be feared, when being a partie in controuersies, hee goeth about to decree any thing prejudicial to his aduersaries: for in these cases aboue all the rest, self-loue draweth him from indifferency, and enclineth him to respect cheefely his owne particular. And on the other side, a mind auerfed from his aduersaries, spurneth him forward to deuise against them partiall and greuous decrees.

*Pr.* The Archpr. cannot with any shew or colour of reason charge vs with disobedience to him, except onely in that we obey not his decrees: we acknowledge him for our Arch-priest, and to haue as ample jurisdiction ouer vs, as by his commission hee can claime. In all things we are ready to obey him, wherein he hath authoritie to command. This one thing (through his owne, and the Iesuits renuing it after it was once forgiven and ended) resteth in controuersie between him, them, and vs, (to wit) Whether by reason of our delay to accept the authoritie before it was confirmed by the Popes Breue, wee incurred  
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the crimes of enormous disobedience, rebellion, and schisme against the See Apostolicke or no. He and they auerre we did ; we denie it: hee and they haue slandered, and doe continually defame vs, as guiltie of those sinnes faigned by themselues. VVe haue stood, and stand in defence of our assured innocencie ; and thinke it most violent iniquitie to bereaue vs of our good names vpon a priuat opinion of their owne, before our cause either at home or abroad be orderly heard and tried, and we also condemned by Gods Church. Hee and they forbid vs vnder most greuous penalties, to defend our selues from their calumnies, or our good names from their vnderferued slanders : in which prohibition , because it is very unjust, we know our selues no way bound in conscience to obey them. He and they cease not to wrong vs, they keepe no measure nor meane in doing vs injuries, but dayly oppresse vs with the heauiest, and plainly intollerable afflictions: we being denied all hearing & triall of our cause at home, flie by appeale to his Holinesse. He and they exclaiming against this our fact, heap vpon vs all disgrace and punishments: we arme our selues with patience against the worst. Now you see all our disobedience to the Arch-priest is in these two points. First, in that wee defend our good names against his and the Iesuits manifest slanders. Againe, in that we appeale to his Ho. for ending the controuersie, wherein the Archp. is a principall partie, and our violent aduersarie. Both these I confesse are directly against the Archp. his will and decrees : (for his decrees are (as I said) that wee should not defend the schisme and rebellion, wherewith he and the Iesuits haue defamed vs, and that wee shall not appeale without his license.) But to defend ones owne good name unjustly taken away, is lawfull by the law of Nature it selfe : and to appeale to the See Apo-



Apostolicke from the iust oppressions of any superiour in the world, yea without his license and against his will, hath euer been and will bee alwayes lawfull in the Church of God; and consequently, it cannot be truly judged in vs any disobedience to the Archp. when we resist him and his decrees in these cases. For as he can make no law to subuert the law of Nature touching the defence of a mans owne good name; so can hee make no decree to prohibite or to hinder appeales from himselfe to the Pope: and whatsoeuer he decreeth in these cases, are of their owne nature frustrate, and not to be obeyed by any.

*Gent.* It is evident, that this report of your disobedience and rebellion against the Archp. is a meer calumnie, if you disobey him in no other decrees but these, wherein if you should obey him, you should shew your selues very foolish, yea, very culpable, and disobedient to God the authour of Natures law, and to the constitutions of holy Church.

*Pr.* It is so indeed; but yet the very word, and sinne of disobedience imputed to vs by men of their calling, entereth farre, and euen at the first hearing taketh deepe root in the hearts of the most vertuously disposed, moouing them to great auersions, and zealous inuectiues against vs, albeit they know little or nothing how the case standeth. And our aduersaries play vpon this aduantage to stir vp all sorts of people against vs: For who is he that will not vterly mislike a disobedient priest?

*Gent.* Disobedience truly is a foule crime, discommendable, and very odious in a Catholike priest, if he be infected therewith: and this almost in the eyes of all persons, as well bad as good. But yet if a Catholike priest shall be falsly charged or blaunded with this sinne, the calumnie cannot disgrace him, when the truth shall come to light.

*Pr.* I grant all this, yet in the meane season, whiles truth is by violence suppressed, the best that is may sustain great losse in his good name. For there be few which either know or consider how far a superior is to be obeyed; and the most take every opposition and repugnance to a knowne Superiours will or precept, to be the sinne of disobedience, without further discussion of things; and thus the rather, in cases where the Superiour and his Adherents are holden to be good men; and the marke they shoot at, is pretended to be some speciall good thing, as the glory of God, peace, and the like.

*Gent.* For pretences of good ends, no superiour will fail to haue great store, no not in the worst things he commaundeth: and therefore we thinketh it necessary, that before any man be defamed (especially by priests and religious men) of disobedience and rebellion to his superior, because he resisteth his commaundement; first the thing commaunded bee looked into, and tried whether it bee good or euill; if good, then againe it be considered, whether the superior haue authoritie or commission to commaund that thing or no. For if a superiour commaund an ill thing, as to kill; or defame an innocent; to steale; or any thing against the law of God, of Nature, or of holy Church, he is not to be obeyed, neither is his repugnance to be condemned for disobedience. And againe, if he commaund a good thing, the which yet exceedeth the limits of his authoritie, a man is no way bound to obey; and his refusall cannot justly bee called disobedience. For otherwise I know not how our refusall to obey our temporall princes commaundement for going to Church, and for practise of our religion, or any other magistrats unjust commaundement, may be excused or defended from the crime of disobedience and rebellion in the Iesuits  
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and Arch-priest themselves.

*Pr.* If men had considered and obserued this, we had not been slandered, nor generally condemned for disobedient persons, as we are, for refusing to obey the Arch-priest in his decrees; some of which were against the law of God and Nature, & others against the lawes and liberties of holy Church, as I said before. But the authors of these infamies, and the leaders of this vngracious daunce to the headie and ignorant Laitie, *Maius peccatum habent*, haue the greater sinne.

*Gent.* I will not judge these men to haue any spice of that disease, which our Saviour noted to bee in some men, That could spie a mote in their neighbors eye, but not discerne a beame in their owne: or that in censuring other mens actions, could *excolare culicem*, make bones of a Gnat; & *Camelum deglutire*, and in their owne case easily swallow vp a Cammell. I will not condemne them for such (I say.) But I remember that once a Iesuit told mee, how the Pope (vpon some great cause & consideration, doubtlesse) sent a precept or a decree to the religious houses in Rome, thereby prohibiting vnder great penalties, That any should vse the knowledge gotten of a mans estate in the Sacrament of confession, to any pollicke end, or matter in any externall affaire whatsoever. Thus much I remember he told me, for the rest contained in the Apostolical writ, let it passe. VVhen it was brought to the Iesuits, they singularly among all other orders would not presently accept thereof, but required, that their generall might haue accessse and licence to deale with his Ho. before they receiued it: the answer being brought to the Pope, forthwith hee commaunded his decree or precept to bee receiued by them without further delay, vnder paine of excommunication, *ipso facto* to be incurred. In this



case loe, when the matter concerned their owne particular, they thought it no disobedience to refuse for the time to accept and to submit themselves to this commaundement or decree of his Ho. in a matter of so great importance. No, it was no fault neither (in their conceits) for them only to shew singularitie in thadmittance of this decree of their superior, and to make delaies in receiuing that which all other orders willingly admitted at the first. But in this case controuersied betweene them and you, the good men I perceiue are more zealous and forward, and would bee loath to let escape any shew of disobedience in you, against which they should not exclaime and write to your greatest discredite that may be.

Pr. I also haue heard of some thing like to this, which you relate from the mouth of a Iesuit, be it true or false; but this which I will tell you, is known to all Christendome to be true. About eight yeares agoe it happened, that the Iesuits had some discontentments with their Generall, and were desirous to haue some things reformed in their order, for which causes they of Spaine labored to haue generall congregation. The Generall with the Italian Iesuits resisted their endeuors, and did what they might to hinder it, for such a capitulo or congregation had neuer been used among them, but at the election of a new Generall. This strife was great, and continued long. And at the last the Spaniards, assisted by the old king of Spaine, prevailed: and thereupon a generall congregation was holden at Rome by commaundement of the Pope. Now this contention was betweene the Iesuits and their Superiour, and they enforced him against his will (no doubt but vpon sufficient cause) to haue this vnusuall conuention. They had vowed obedience in the strictest manner; their Superiours will

will should haue been an Oracle, yet notwithstanding they proceeded against him, and procured the thing they thought convenient for their societie, whether hee would or no: by which practise of the best of their order it is manifest, that euen where obedience is vowed, the subjects may resist their Superiour his will and commandement, vpon a iust and reasonable cause; much more when there is no such vow to bind: but if some of our English Iesuits, or their whole societie, for our disgrace will condemne vs of disobedience for resisting the Archpriest in any sort, or for refusing to obey his decrees, of what qualitie soeuer they shall be, we must return vpon themselves the same reproch (but in a higher degree) for contending with their Fa. Generall in any sort, or for any cause. Or if againe for credite of their societie they list to excuse their brethren, and free them from disobedience in that contention, because in many cases the subjects may resist their Superiours will or commaundement: if they doe this for loue to their owne credite, wee may entreat them for Christian charities sake to excuse our fact, or to cleare vs of this horrible crime and slaunder of disobedience for our refusing to obey the Archp. in his decrees opposit to the lawes of nature and holy church.

*Gent.* It were good reason they should so doe in this matter of his vnjust decrees. But how can you excuse your selues from disobedience, when you vse your faculties after hee hath deprived you of them; and yee celebrate, notwithstanding he hath suspended you? Doe you not acknowledge him to haue jurisdiction ouer you in these cases?

*Priest.* Yes we doe, but yet in such wise prescribed vnto him and limited, as if hee attempt to doe any thing beyond his commission, it is of no effect nor validitie.

*Gent.* This must needs bee true, for it were an vnreasonable and disorderly authoritie, if it left all at his libertie, especially to inflict punishments at his pleasure without more.

*Priest.* His authoritie is to punish priests for crimes committed, either by suspending the vse of their faculties, or by depriving them altogether: as for suspending from the aulter, we thinke hee wanteth authoritie. But where there is no crime committed, where no crime is proued against a priest, nor he manifestly convicted thereof, the Archp. hath no authoritie in any sort to punish him. Now touching our case, he hath suspended some, others he hath quite bereaued of their faculties: but for what crimes hath he done it, and in what manner? Hee hath not conuicted nor cōuicted any of our priests of those faults which he and the Iesuits haue faigned against them: without prooffe of the crime, without hearing the accused, without citing them to aunswere; vpon meere fictions and vncharitable surmises of his owne and theirs, he hath proceeded against some, as men guilty of schisme, rebellion, enormous disobedience to the See Apostolicke and his owne authoritie; against others, for defending their good name in this slander; against others, for asking satisfaction; others he afflicteth for setting their hand to the appeale without his licence; others, for perswading both parts to send two priests to Rome quietly with the state of the controuersie, that so it might be ended by his Holinesse; others, for that they will not recall their appeale, and yeeld to his opinion, no lesse injurious to them, than erroneous in diuinitie and learning: yea, if any defend the censure of the Vniuersitie of Paris, hee also tasteth of his whip.

*Gent.* These proceedings are the most disorderly and iust that euer I haue heard.

*Priest.* They



*Priest.* They are no better than I tell you.

*Gent.* Surely it were impietie to thinke, that his Ho. would giue him authoritie to afflict and punish innocent priests in this manner.

*Priest.* So it were. And therefore proceeding against vs without authoritie, all his suspensions and deprivations are of no valliditie, but to be contemned as frivolous, proceeding from an vncharitable disposition in him, and the Iesuits his counsellors. Thus you see, that in truth we are not justly to be touched with any note of schism, rebellion, or disobedience against either the See Apostolicke or the Arch-priest: and that these reports are manifest calumnies and vntrue slanders, purposely deuiled by our emulous aduersaries to delude mens eyes, and to stirre vp the world against vs, to our discredite. Now if you be satisfied in these points of schisme, rebellion, and disobedience, let vs goe to another report.

*Gent.* For these things mee thinke you haue said sufficiently, and I know not what to reply more than I haue done.

*Pr.* VVell, go to then, what is the next slander?

*The second Slander.*

*Gent.* They giue it out all ouer that you be dangerous men, because you are extraordinarily fauoured by the priuie Counsell and State, by whom they say you are maintained, and diuers of you haue free access and familiaritie with them and the Bishop of London, *M. Waid*, and others: which are great presumptions that you be scarce honest men, or to be trusted by Catholickes. For (say they) these with whom you deale, and of whom you find these singular fauours, are professed aduersaries to Gods holy Church and to all Catholickes, and therefore it cannot but yeeld probable and very pregnant suspicion  
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of bad dealing, and of treason to the common cause, that you onely should haue friendly entertainment, conference, and accesſe at your pleasures.

*Pr.* They be our aduerſaries, no maruell then if they ſpeake the worſt of vs they can, and vpon their euill affection take hold of every occaſion to ſurmise and report the euill we neuer did nor thought. You ſee how vpon their own priuat opinion only, againſt all right and conſcionable proceeding, where many as learned and iudiciall as they, held the contrarie, they condemned and defamed vs of ſchiſme, rebellion, and diſobedience (all Diuines and Canonists re- proue their fact, and all poſteritie will admire their impudencie, their want of charitie, or ſkill, or both) and in the reſt alſo their zeale, ſpurneth them forward to deuise and vomit out any thing that may de- file our credites. Indeed their ſlaunders carie a great ſhew of probabilitie, becauſe they are in an odious matter, and ſeeme to proceed from an honeſt mind, zealous and ſincere: but let the particulars bee once diſcuſſed, and the vizard of deceit taken away, and then forthwith the ſurmise and report will appeare in it owne likenesse to be a meere calummie and vn- true ſlauder. Firſt therefore, where they ſay that we be men of daunger; it is the ſlauder of an enemy, deſeruing no more credite, than their reaſon is of force to proue. VVhat is their reaſon then? Becauſe we are ſingularly fauored by the priuie Counſell and ſtate? Admit it bee ſo, is this ſufficient to prooue vs daungerous? If it be not, then is it a pernicious ca- lummie, to account vs daungerous for a cauſe which is not ſufficient to conuince vs to be daungerous. If it be, then muſt it follow, that not only ſome of them- ſelues, but many alſo of their beſt lay friends in En- gland haue beene and are in the ſame predicament with vs. Had not *Fa. Harwood* Ieſuit ſuch extraordinary fauour

fauour of the lord of *Leicester*, that (besides the secret plottings & conferences which were betweene them before the Iesuits apprehension) when the Father was in durance in the tower, he only had there more libertie, and found more friendly vsage than all the prielts in the other prisons throughout England: yea when many Catholicke priests were closely shut vp, rigorously vsed, and cruelly executed; Fa. *Hawood* lay at ease and safetie in the tower, and at the time of his banishment all men reported him to haue found singular fauours aboue the rest touching his prouision. This Fa. also had many conferences with Sir *Christopher Hatton*, and receiued fauours of him before hee was apprehended: VVhat should we say hereupon, that Fa. *Hawood* was a daungerous Iesuit? Or rather, that these extraordinarie fauours are not sufficient to proue a Iesuit or a priest to be daungerous. Father *Bosgrave* another Iesuit, found not he also extraordinarie fauours in prison and banishment, whiles many a good seminarie priest was straightly handled & put to death: I hope we may truly say, That neither master *Bluet* nor master *Clarke*, nor any other of vs whom the Iesuits and Archp. would discredite by aeccessie and familiaritie with the magistrats, haue as yet condescended so farre vnto them, as that Fa. *Hawood* did; and yet was he not defamed thereby to be a dangerous man. VVe let passe the two ancient and famous Iesuits, Fa. *Langdale*, and another, either of which had remained in the societie aboue twentie years before their Apostacie, (which argueth that al Iesuits be not Saints before they breake out of their order) wee let these passe (I say) and come to Fa. *Iohn Gerard*, who is said to haue found more fauourable entreatie by our common aduersary, during the time of his indurance, than any of our priests imprisoned in those times, or than those which now they so much exclaim against;



he is said to haue ben absent from his prison, and this by license 2, 3, 4. or mo nights and dayes together.

*Gent.* Thus much I also haue heard of him, & that hee had more fauour and libertie than all his fellow prisoners besides. But this was procured, as I heard, by great bribes, for he had alwayes greater store of money than all the rest.

*Pr.* I condemne not the man, nor thinke him dangerous for so doing. He found fauor among our enemies to haue libertie: if he be to be excused, or not to be judged daungerous, because he procured it by his money; then, to find extraordinary fauour among the heretickes, is no true cause why a Iesuit or a Priest should be thought daungerous. And why should not our priests in this case be as free from slander and infamie (if they can procure to themselues by other honest meanes without money the same or more libertie) as a Iesuit that bought it with his mony? I will not now rehearse what some magistrats in high place haue said of secret meetings & conferences between some of the priuie counsell & some Iesuits; nor what some of the Iesuits entrest fauourits haue whispered to their friends, concerning straunge plots and deuises for no trifles (I wisse) betweene the Iesuits & some of high roome and dignitie in the State. Be it true as they reported, or be it false, (as spoken but for a brag to win the Iesuits mo friends and credit, as men able to dispose of all) it much forceth not, all finally cometh to this issue, That we be not daungerous men, because we receiue extraordinary fauor of the state. For if they also had conference, and withall hold this principle, themselues also should be dangerous men with vs, which they will not graunt: if they had not, yet in their conceits, and by these reports that they had, when the case is their owne, they thinke it no sufficient cause to account them daungerous for finding

ding fauours and conferring with the priuie Counsell: and so they acquit vs also of the same slander. For there can bee shewed no disparitie nor reason, why this may not be as free for a Catholicke priest, as for a Iesuit.

*Gent.* You seeme to conclude this rightly, vnlesse they wil say, that their dealing with the priuie Counsell, or the fauors they find of the State, cannot bring them into suspition or obloquie to bee daungerous men, as it must doe priests; because they are religious mortified men, fast and sure from corrupting or deprauing by the magistrates, as priests bee not, which are passionate men, looser of life, and more inconstant, and therefore this daunger is more to be feared in them, and lesse in the Iesuits.

*Pr.* It may well be that they carry no worse conceit of themselves, nor better of vs than this: and I dare vndertake for them, that howsoeuer their charitie extendeth to vs, their owne good word shall neuer be wanting to themselves. But these chimericall conceits and fictions do not alter the nature of the thing we speake of. And for seminarie priests in England, it is manifest, that they haue laboured in Christs vineyard with no lesse fruit, & consummated their courses in prisons and death, with no lesse courage and zeale, than any Iesuit hath done hetherto; yea, euen such priests as these perfect Iesuits, reputed to bee most imperfect (and with whom they haue had great contentions in the colledges beyond) haue matched them in the performance of all Christian duties whē the triall was made, by enduring prisons, miseries, and death. But as the huswiues prowerbe goeth, All these fathers geese must be swans: They be Iesuits, *ergo* peerelesse.

*Gent.* I perceiue you, but what were you ab out to say of their friends?

*Pr.* No more but this, that by slaundering vs to be dangerous men, by reason of some fauours we are said to find at the priuie counsels hands, they bring the same slaunder vpon their best friends.

*Gent.* How may this follow?

*Priest.* Marry thus; who knoweth not that diuers of the principall Catholickes in England for temporall estate are their best friends? And who is ignorant againe, that they haue found and receiue still very extraordinarie and singular fauours from sundry of the priuie Counsell, such as no other Catholickes in England besides themselues can haue? If these great ones be not daungerous persons, by reason of their extraordinarie fauours, why should they thinke vs and our friends to be, if at any time wee reape the benefite.

*Gent.* I know no reason why they should, vnlesse perhaps the Iesuits affection and conceit of the perfection of all such as they deale with, make this difference, where in truth there is none. But yet they say that some of you goe voluntarily to the Bishop of London, and haue dayly conferences with him, and other our aduersaries; which thing is very suspicious, and hath not beene vsed by any Iesuite, or any of their side.

*Priest.* Indeed the Iesuits carry a higher conceit of themselues than they doe of our priests, & the same must others also carry of them, how small ground or cause soeuer there be thereof, or else farewell friendship, and you are their aduersarie. Correspondent also hereunto, is the opinion and estimation which the Iesuits and their people haue of such every where, as depend vpon them, and haue yeelded themselues into their guidance, in respect of all such Catholicks as deale onely with the seminarie priests. For onely this dependance on them is cause ynough why they should



should bee thought mortified, zealous, perfect, and saints: and the rest for want of this, passionate, dull, imperfect, and but ordinarie Catholickes, though in truth they exceed and excell theirs in the performance of any Christian dutie, excepting this onely, that they are guided by the priests, and haue not resigned themselues and all they haue to the wils and directions of the Iesuits. And this foolish difference and friuolous distinction to be betweene the Iesuits and their dependents, and the seminarie priests with their Catholicke people, is not obscurely insinuated, if it be not the principall scope aimed at in the Treatise of *Three fairwels*, written by a cheefe fauourite of Iesuits, but not without their prinitie, their perusing, and their consent in publishing it abroad; for otherwise the Gentleman followed little of that resignation and perfection hee talked so much on in that book, where he will haue a man in all things depend of the Iesuits, and to bee guided by them. As then no doubt he was himselfe in most absolute sort, both in making and diuulging that gallant Treatise. But now that some of ours vsually resort to the Bishop of London, and haue secret conference with him, I know not how farre the religious charitie and perfection of a Iesuit, occupied in the custodie of Euangelicall counsels, will aduenture to suspect, judge, or report thereof; sure I am they should not haue proceeded thus farre as they haue done already, if they had obserued the rules and limits but of ordinarie precepts and Christian charitie. VVe will not speake now of such priests as haue beene most officious for the Iesuits and Archpriest, in furthering their hard attempts against vs, and yet are knowne to come to the Bishop of Londons house, no lesse than these of ours which they so rattle with infamies. Let vs deale onely with these two of ours, *M. Bluet*

and *M. Clarke*, vpon which the slaunders chiefly run. Haue they not both been knowne for vertuous and good Catholicke priests, the one hauing endured a longer imprisonment for defence of Christs faith, than any Iesuit hath spent yeares in England, yea, before any of that order entered the realme? Hath he not waxen old vnder that heauie yoke, preferring the ignominie and affliction of Christs crosse, aboue the glorie and pleasures of the world? Hath hee not liued with great credit and honour among both Catholickes and Heretickes, which he purchased by his Catholick zeale in defence of Gods cause, and by his sincere, discreet, and vertuous comportment in his conuersation? Hath hee now perhaps revolted from his faith, or professed himselfe an enemy, or that in any the least degree, he will bee rebellious or disobedient to the See Apostolicke? Doth he not still lie in prison for his Catholicke religion? Or can they say perhaps that he wanteth abilitie and the talents of wit or learning, by reason whereof hee may be thought incapable of promotion, or so insufficient to vndertake roumes of dignitie and liuings among heretickes, that being fallen from his faith, or become a traitor to Gods cause, or what else soeuer the slaunderer will haue him. For those defects of his they iudge him unfit for preferments, and woorthie no better than this little libertie hee hath in prison? Meaner men than *M. Bluet* or *M. Clarke* if they fall to the protestants, are friendly entreated, are set at libertie, and preferred to benefices in their ministerie, as is manifest in *Dawson*, *Maier*, *Bell*, *Tadder*, and the rest; what ill hap then haue these two to lie still in prison, and misse all aduancement? For *M. Clarke* also, it is well knowne how he hath long and zealously traueled for the sauing of soules, with no lesse paines and fruit than the Iesuits about him. Hee hath made a  
more

more glorious profession of his faith; and sustained harder triall by affliction than many of them. Is he deuoid also of all sufficiencie and good talents, that if he be gone from God, and all goodnesse, hee cannot yet (if he would) step out of prison to some fatter benefice among the ministers? They that value their owne actions, how slender and trifling soeuer they be, aboue all that their fellowes doe, are very easily caried away, what by peeuisish emulation, what by selfe-liking, into rash judgements and disgracefull reports, to misconstrue the words and deeds of them they fancie not; to interpret all sinisterly; and to take and censure all they see or heare in the worst part they can deuise: affirming against both the manifest rule of charitie, and the expresse commaundement of God, forbidding all rash and temerarious judgements in these words: *Nolite iudicare & non indicabimini, nolite condemnare & non condemnabimini*, affirming vncertaine things, I say, for certaine; or taking vpon the to judge anothers seruant, when that office belongeth not to them. *Domino enim suo stat, aut cadit*; Matth. 7.  
or (if it concerne them) judging secret things for manifest euils: or finally (if they bee manifest) persecuting them, as to be done badly, without knowledge of mind, intention, and disposition of him that did them. A good conceit or opinion, by the law of Nature is due to euery man; and this ought all Christians to carry in the secrecie of their owne hearts, each one towards other, vntill by some manifest and certaine fault one haue deserued the contrarie. By the same law also, a mans credit, honor, and good name should rest entire and safe without losse or detriment, vntill by some inexcusable bad fact or fault, or by some assuredly knowne crime, they be impeached: nolesse than this, was due vnto our Catholicke priests in prison, to M. Bluet, to M. Clarke, to M. Doctor Bag. whom  
more.



more than any, these religious fathers with the Arch-  
priest and their complices, haue disgraced with slaun-  
ders, and to all the rest of vs in durance, or abroad. It  
was due vnto them (I say) from all sorts of Catholick  
people, from all priests, from the Archpriest, from the  
Iesuits: neuerthelesse they haue bereaued vs of this  
treasure and due. By what crimes manifest and cer-  
taine haue wee lost our right herein? How can they  
defend themselues from cruell & injust rapine? VVe  
were schismatickes say they: we denie it; and say it is  
no more but their own damnable calummie & slaun-  
derous fiction. VVe were rebellious and disobedient  
to the See Apostolicke: we denie it; and say this to  
be an vnderferued infamie, we neuer hauing the least  
intention or thought (without which these horrible  
crimes cannot be committed) to seperate our selues  
from the See Apostolicke, or to disobey in any thing  
*Clement* the eight: or any superiour certainly knowne  
to be constituted by him ouer vs, so farre forth as his  
authoritie might appeare to be extended. And for  
this point, our innocencie is so cleare, that the Iesuits  
and Archp. with all their adherents, shall neuer be  
able either by wit, or learning, or honest dealing, to  
proue vs guiltie of these crimes, or to defend them-  
selues from the foule note of vncharitable contume-  
lious slander. VVere we knowne to be men of that  
bad life, euill demeanure, and corrupt conscience,  
(for it could not be imputed to our ignorance) that  
without good reason, and all probabilitie of suffici-  
ent cause, we were likely to forbear the acceptance  
of the new authoritie till the comming of the Breue,  
& wittingly to cast our selues into a damnable state?  
If our former labours and conuersations had deser-  
ued this conceit, our aduersaries might haue had  
some pretence to iustifie their doings, and perhaps  
saued themselues from the ignominie of detractors  
and

and calumniators. But if not, as I hope the world will testifie for vs, then surely they should haue takē another course, contrarie to this they tooke, as well for sauing themselues from greuous finnes, as for preserving vs from these horrible infamies, into which they haue cast both themselues and vs, by their headie and rash judgements. For truly, if any one reason of ours, or all together, be found a sufficient cause of our delay, a heape of finnes & infamies will redound vpon their owne heads, and we shall be freed. And now touching *M. Bluet*, *M. Clarke*, and others of ours, that are said to haue accesse and conference dayly with the Bishop of London, or some other of the Counsel. Haue their former cōuersation in the world, and their long sufferings, cast that euill sent ? or doe they yeeld such certaine proofes of a gracelesse disposition, that this fact of theirs can deserue no defence nor excuse ? or is it so manifestly ill in it selfe, that it will admit no cause as reasonable to salue it ? or is there no meane nor way, whereby their fact (indifferent doubtlesse in it owne nature) may be, if not altogether justified and defended, yet at the least excused, or left vnjudged, to be alreadie of the vilest qualitie, and they accordingly demeaned ? Answer for the Iesuits. Is it a manifest and an vndoubted sinne, that a Catholick priest and prisoner haunt an aduersaries house, and haue conference with him ?

*Gent.* Now truly, I am perswaded it is not, for I haue read of many good Saints that haue haunted the companie of euill persons with great zeale and merit, and our Sauour Christ himselfe and his Apostles vsed the companie of scribes, pharisees, publicans, and the worst sinners.

*Priest.* If this be indifferent, and may be done with merite, what can make it a sinfull action in *M. Bluet* and *M. Clarke* ?

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*Gent.* Their

*Gent.* Their intention and businesse onely, or perhaps the scandale they giue thereby.

*Priest.* For the scandale, in respect of all the learned Catholicks of England, the Priests and religious men especially it is *Scandalum acceptum*, and not *datum*. For they knowing it to be an indifferent action of it owne kind, and to be justifiable and made good by many circumstances, if they take scandale, before they see some ill effect to be intended, or necessarily to issue thereupon; it must be onely *Scandalum acceptum*. And for the simpler sort of Catholickes, they also with their leaders are bound in conscience to suspect or judge no ill, of the indifferent actions of their Catholicke fathers and prisoners, vntill some sinfull intention or effect appeare. And in this case much more ought the constancie of these Catholick priests imprisoned, as long as they perseuer constant, to stay at the least all good Christians from temerarious or rash judgements (which is euer a greuous sinne) and in this case is greatly encreased by the state and dignitie of these men, and by their former good deserts and sufferings; than they should be moued by their accesse and conference onely, to suspect or judge the worst, or to vtter any thing derogatorie to their good names. The Iesuits and Priests which are willing to set this scandale on foot, and labour what heth in them, to make our priests actions seeme hainous and horrible, and neuer cease to persuaade the people to judge the worst, and to exclaime against them; these Iesuits and Priests haue the more sinne, and as they be the authours and continuers of the scandale, so haue they to answer for the sinnes of their disciples.

*Gent.* By my faith it is daungerous to be too forward in imitating the Iesuits zeale in this point, and great safetie it is to suspend ones judgement, and to temper ones tongue till more be knowne.



Fr. I thinke that the securest way : for as S. Iames  
 (fourth) sayth : *Qui detrabit fratri, aut qui iudicat fratrem suum, detrabit legi, & indicat legem. Si autem iudicas legem, non es factor legis sed Iudex.* He that detracteth his brother, or judgeth his brother, detracteth the law, and judgeth the law; but if thou judge the law, thou art not the obseruer of the law, but the judge. A Pharisaiicall vice it is, rashly to judge and condemn other men; and I wish the Iesuits, the Archpriest with their complices in slaundering vs, were free from all note and contagion of this turpitude. But if we thoroughly examine the causes which wee haue giuen them on our part, and with indifferencie weigh the nature of these actions & their circumstances in euery respect, whereupon the Iesuits and their adherents haue judged and defamed vs of most horrible crimes, we shall easily perceiue thē to haue transgressed the bounds of all Christian charitie. A religious man is bound to tend and aime at Euangelicall perfection. This consisteth not in the name of an order, nor in the three essentiall voves of pouertie, chastitie, and obedience, to a Superiour: For hereby onely the principall lets and impediments which may hinder their attaining to perfection, are remoued. But perfection indeed, which by their profession they are bound to endeour vnto, dooth consist in a full mortification of themselves in all respects, and in a perfect charity towards God and man. Now I demaund of the Iesuits, what degree of charitie they haue shewed and exercised in this controuerisie? was euer any bad companions so dissolute and impudent, and desperate railers so void of conscience and charitie, which vpon so slender causes and grounds, (first of our delay to receiue the authoritie, and now of hauing conference with the Bilhop of London or others of the Counsell) could euer haue run a more intemperate, headie, and vn-

*Tho. 2. 2.*

charitable course of rash suspicion and judgement, to the ouerthrow of our good names, than the Iesuits haue done? Could they more haue exceeded the limits of grace, of temperance, of modestie, of humanitie, than the religious Fathers haue? VVho in matters belonging onely to the supream Pastor to decide, haue taken vpon them to determine the cause? who with their own particular fantasie haue preuented the sentence and judgement of the See Apostolicke? and who finally vpon a priuat opinion of their owne (thought yet erroneous by men, not their inferiours for learning, judgement, sinceritie, and other vertues) haue earnestly laboured for euer to disgrace and vtterly defame so many Catholick priests? Could any lost or forlorne caritife haue made more vile and detestable inferences, or gathered more loathsome poyson, or raised a more pestiferous stinch, by stirring in these matters, and freely spending their mouths in condemning and defaming priests for their conferences with the Counsell and Bishop, than these religious men haue done and their disciples by their example and onsetting? VVhat then anaileth a name and boast of religious perfection, when in obseruing this ordinarie precept of not judging or not condemning rashly, they are so farre short of matching the most of our imperfect priests, that they haue scarcely gotten one step before the baddest Christians? Could not their charitie find any one cause or reason for excuse of *M. Bluet* and *M. Clarks* indifferent action, till some worse effect appeared? VVas it needfull for their charitie, to preuent their ill doing which perhaps will neuer fall out with most reprochfull slaunders. Infamies in the conceits of humble and charitable men, come timely ynough vpon Catholicke priests after they haue certainly done the fault, and in no wise ought to be cast vpon them before

fore the crime bee committed. It is no hainous trespasse in these extremities and wants of necessary reliefe in prison, which by the Iesuits and the Archpr. their meanes, is vncharitably brought vpon them, to sollicite the Counsell or Bishop for more enlargement, or for continuance of the libertie they haue already, or to procure the like to their afflicted brethren. If in this onely they haue found a little fauor, why then might not a Iesuits charitie haue pretended or imagined this to bee the cause of their going and conference? Again, it is no crime to sue for their owne and their brethrens banishment: if the in these great and most grievous miseries inflicted vpon them by the Iesuits and Arch-priest, as slaunders, penurie, losse of faculties, suspensions, and the like vnderfuerd cruelties, about the common persecution by their aduersaries in faith, they seeke for their owne deliuerance by banishment: might not the religious Iesuits and Archp. by this reason iustifie, or at least excuse their going to the Bishop? YVhat if their intentions be to worke some good of these magistrats, either for their conuersion, or to make them more favourable to afflicted Catholickes, and better conceited of Catholicke courses, yea, or to proeure some tolleration or other good to our church? All these be lawfull ends, and might be more easily and with lesse daunger of sinne supposed by charitable men to bee their businesse, till some worie matter appeared, than the baddest disposition and affair that emulous heads can deuise. These and many moe causes of their conferences and accesse may bee without much labour thought vpon; all, or any one of which might be sufficient ynough to induce a timorous conscience to deeme the best, or at least, to stay it from the downefall of rash suspition, judgement, and defamation. And to tell what I thinke, I should not marueile any



whit, if her Majestie and her Counsell should doe M. Bluet, M. Doctor Bag. M. Clarke, and many of our seminarie priests, more singular fauours and good turnes than these they haue done, or they doe to the Iesuits; considering they know we hope in the end, our priests simply to deale in matters of religion only, and no whit to entermeddle in state affaires, nor to concurre with Fa. Parsons and his associates in their plotting about titles, successors, inuasions, and disposing of the crowne and realme either in her Majesties time, or after her decease. An odious and vnfit occupation for religious men, which by profession should haue left the world.

Gent. Left the world? Nay Gods pitie, I feare me rather that Saint Barnard toucheth them not a little, when speaking of religious men, hee sayth: *Itane mundum sibi, & semundo crucifixerunt, vt qui antea rix in suo vico aut oppido cogniti fuerat, modo circumcuntes provincias & curias frequentantes regum noticias, principumque familiaritates affecuti sunt.* Haue they so crucified the world to themselues, & themselues to the world, that they which before were knowne scarcely in their owne street or towne, now wandering about prouinces, haunting courts, they haue gotten the acquaintance of kings, and the familiaritie of princes. And againe, *Video post spretam seculi pompam nonnullos in schola humilitatis superbiam magis addiscere, ac sub alis mitis, humilisque magistri grauius insolescere, & impatientes amplius fieri in claustro, quam fuissent in seculo: quodque magis peruersum est, plerumque in domo Dei non patiuntur habere contemptui, qui in sua non nisi contemptibiles esse potuerunt.* I see some after they haue despised the pompe of the world, to learne rather pride in the schoole of humilitie, and vnder the wings of a mild and humble master to wax more proud, and to become more impatient in the cloister, than they had been in the world: and which is most peruerse

peruerse of all, for the most part they disclaime to bee had in contempt in Gods house, which in their owne estates could not be but contemptible.

If this concerne them, let them looke to it, and if it doe, he telleth them from whence their euill springeth, saying: *Nec aliunde hæc omnia mala contingunt, nisi quod illam, qua seculum deseruerunt, deserentes humilitatem, dum per hoc cognitur inepta denuo sectari studia secularium, canes efficiuntur reuertentes ad vomitum.* Neither proceed these euils from any other, but that forsaking that humility wherewith they left the world, whiles hereby they are enforced to follow again the vnfit studies of secular persons, they become dogs, returning againe to their vomit.

*Pr.* For these sayings of *S. Barnard*, how it toucheth the Iesuits I will not trouble my selfe, but as I said, our not intermedling in matters of Estate may be a very great motiue to her Maiestie, & her Counsell, why they should do vs moe pleasures, and shew vs greater fauours than the Iesuits, and such as runne their courses: which cause being no fault in vs, but a laudable thing and conformable to our function, if we should reape fauours therfore, they ought not in conscience to be turned to our reproch and infamie, as though we were fauoured by them for some lewde demeanour; and the Iesuits ought to blame themselves, if for their dangerous tampering in things which belong them not, they should finde some extraordinary affliction, or not the like fauours that three or foure semenarie Priests haue done.

*Gent.* Indeed there is no reason to the contrarie, the jelousie of our magistrates, and the State of our Countrey considered.

*Pr.* But now what benefits and fauours be these, which any of ours receiue so extraordinarily about the Iesuits, and their adherents?

*Gent.* The

*Gent.* The report flyeth, That besides this libertie and fauour which *M. Bluet*, and *M. Clarke* find, that you all are maintained by the Lords of the Counsell, that you want nothing, and therefore are not to haue allowance, or a part out of any common almes, or money giuen for reliefe of poore Catholike Priests, and prisoners?

*Pr.* VWhat thinke you of this report?

*Gent.* I thinke it very false.

*Pr.* I assure you vpon my soule it is so, yet is not this fiction contriued simply to discredit vs, but framed also for a quarrell & colourable pretence, whereby our aduersaries may seeme as it were vpon iust occasion to depriue vs of our portion in all charitable gifts. And so by debarring vs of necessarie releefe, this way they may effect that which *Fa. Parsons* writeth in a letter of his, and his associates in England earnestly labour to bring vs vnto, that is, By pouerty and extreame want of necessities, to enforce vs to yeeld in all things to their wils. The two prickes they shoot at, is their own credit or aduaancement aboue the whole cleargie of England, and that they may haue the commaund and managing of the purse and all. To effect these, it is necessarie, all that stand in their way, or may seeme to looke into or millike their doings, be brought low and disabled with discredit & pouertie. See you not how they (hauing the Archp. and the assistants at their becke, to doe against the priests whatsoever they will set them on) vse his authority to afflict and injurie vs as they list? Haue they left any thing vndone by vntrue slanders and calumnies of schism, rebelliō, enormous disobedience, &c. to defame vs all ouer the Christian world, and to discredit vs for euer. Our credits gone, and our good names taken thus vnjustly from vs, what remained safe to preserue vs from vtter vndoing? VWas there any



any thing left vs to liue vpon, but only the vse of our faculties, and our ministerie at Gods altar? By these two wee were releued in our wants, and wee were harboured among good people.

Behold now and admire the rare perfection and charitie of these men, when they had most wrongfully defamed vs, that this wound might remaine vncureable, and this dammage might rest vnrecoerable, vnlesse we should aduenture the losse of our liues therefore, they haue taken from vs our faculties also, and suspended vs, the onely meanes wherewith wee liued. And for what crimes did they this? for peaceably defending our good names; for desiring that the controuersie might bee referred to the hearing and judgement of the See Apostolicke; for appealing to his Ho. without the Archp. his license. They threaten vs all most disgracefully, vnlesse wee recall our names from the appeale. Some they haue thrust from their places, where they had harbour and maintenance, to shift at randon in the world; prohibiting their Catholicke benefactors and ghostly children to haue any dealing with them: as Fa. *Holtby* the Iesuit, and M. *Singleton* the assistant haue done with M. *Steuenson*; the Archpriest and Iesuits with M. *Drwie*, &c. Others they endeauour in what they can to displace, as the Archp. hath done against M. *Neadam*, M. *Collington*, M. *Mus*, &c. who also with like charitie haue withdrawne and auerted all releefe (to speak of) from all the priests in prisons, which stand against them. And that with more pretence of reason they may debarre vs of maintenance, they giue out, That diuerse of vs gaue great store of money, and hoords of treasure, which may sufficiently releue the rest. Finally, that the infamie may runne more smoothly among Catholickes, and our pouertie be lesse pitied by charitable people; rumors are spread euery where,

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that

that forsooth twelue of vs were at once in conference with a cheefe Counsellor, who after their departure, exclaimed against them, saying, That they were the most impudent men that euer hee had seene, for they would boldly teach and direct him what hee was to doe. And againe, aunswere it with a vehement oath (say they) that these priests would begger him, for hee had giuen them alreadie fise hundred pound, and yet they would haue more.

*Gent.* I remember, that two yeares agoe I saw a letter of Father *Parsons*, sent by him from Rome into England, wherein hee signified, That the Pope and Cardinals were informed of Master Doctor *Bagshu*, that hee was singularly fauoured and entreated by the Queene and Counsell, and that hee had a yearly pension or annuitie of them: which it was not likely they would graunt to any, without doing them some peece of seruice, answerable to their desires.

*Fr.* I also had a sight of the letter, wherin the good man was much injured diuerse waies by slaunderous reports. But this same letter bewraied Fa. *Parsons* stomacke to bee ouerloaden with gaule and bitterness against the Doctor; who notwithstanding all their improbable and vncharitable slaunders, hath carried himselfe with that constancie and good zeale, as well vpon the racke, where he was seuerely dealt with, as also in prisons these many yeares, that the malignitie of his aduersaries will euer turne to their own shame, and make to him a brighter crowne of glorie and renowne. It is well knowne, that the Iesuits haue and doe mightily stomacke him: who then are likely to be these informers to the Pope and Cardinals? not Fa. *Parsons* (forsooth) and his Iesuits, they are Saint-like men, and running to perfection, they haue no  
leisure

leisure nor lust to revenge *reddere malum pro malo*, they be vntrue surmises, wrongfully conceiued experiments, and fantastickall feelings, that Fa. Parsons and the Iesuits be implacable men, when they take auersions, that they seeke revenge, that they persecute their aduersaries, giue *maledictum pro maledicto*, or bee impatient when they are contradicted. Such as haue had bickering with them in any matter, can best witness what themselves haue found. If they bee such perfect patient and mild spirited men, it were sinne to suspect so foule a crime of them, as this is. But if their aduersaries haue alwaies found them to vse as sharpe teeth, and as hurtfull tongues, to the renting asunder their good names, and wounding them otherwise (yet all in secret manner) as any other men, they haue had occasions to deale with; the cōjecture will not be much wide, if they repute them to be informers of these slanderous reports in Rome against their conceiued enemy Doctor Bag. And this judgement is more freer from all daunger of temeritie, the more assuredly we haue knowne and seene these religious Fathers to imploy themselves very feruently to defame vs here at home without any iust cause giuen them on our part.

*Gent.* These proceedings of theirs seeme strange to me, and make me quake through feare: for I cannot see how they can be defended.

*Pr.* Nor I neither in troth, except perhaps they will saue all by their common medicine, and the end of all they doe; that is, *propter maiorem Dei gloriam*, and so they cannot doe amisse, as long as they intend and referre all to this.

*Gent.* *Ad maiorem Dei gloriam?*

*Pr.* Yea, and is not this an end or an intention of highest merit?

*Gent.* I graunt it is. For not onely the intentions



and end of mens actions must be good, but also the meanes vsed to it. For as Christs Apostle sayth: *Non est faciendum malum, vt inde veniat bonum.* But I cannot perceiue how disgracing and defaming Catholicke Priests can be drawne by the Iesuits to be a meane *ad maiorem Dei gloriam.*

*Priest.* You know nothing. Is it not *ad maiorem dei gloriam*, that religious men which haue forsaken the world and all preferments for gaining of soules, should be aduanced in estimation and credit before secular priests, which are entangled in worldly affairs, and by reason of their combersome estate, cannot attaine to the perfection of vertue, nor worke so great good among Christian soules as the religious?

*Cent.* This seemeth to be no better than an absurd paradox. For it is fittest in my opinion, that greatest respect and reputation be made of the secular priests and pastors, which haue charge ouer soules, & which by their state and vocation are bound not onely to instruct well their people by Catholicke and wholesome doctrine, but moreover by their vertuous life and conuersation to giue their people exterior examples of well doing. A Iesuit, or any religious man, after he hath preached his sermon, after he hath catechised the people, or heard confessions, or read his lecture, or ministered any Sacrament, &c. is not by his profession bound to remaine still among the people, and himselfe to practise in open shew what hee had taught, and to be readie at all occasions to helpe and counsell his auditors: but hee may and is by his state tied to retire himselfe into his cloister or colledge, where he may be thus, or so; good, or bad, as hee is disposed: if good, to little edification in the world; if bad, to small scandale, because hee is hid and shut vp from the eyes of the people. Hee is not to looke or hunt for credit, it is ynough for him to be a religious man

man, to obserue the rules and discipline of his order; to preach good doctrine, and sufficiently to minister the Sacraments he taketh in hand. But a pastor, besides his diligent endeouours in teaching and dispensing of the mysteries of God, must also at all times and in all occasions, by his vertuous carriage giue a light vnto his flocke, what they are to do and imitate, or else he faileth in the performance of his dutie. And again, vnlesse he haue good credit, and be well esteemed among his people, neither his doctrine nor example shall much profit; men being naturally enclined rather to imitate & frame themselues to a meaner person, of whom they carry an high conceit, than to a better, whom yet they value not so much. And surely in my fantasie the church is happie, and that people cannot but doe well, where the Pastours and Prelates teaching and liuing well, are best beloued, honoured, and esteemed of aboue all others. Religious men are good coadjutors, and deserue praise, honour, and loue, if they tender the Pastours credit among the people more than their own; if they draw the people more to reuerence & obey their Priests; and if they endeouour to make a strict bond of loue, honour, and vnion, between the sheepe and their ordinarie sheepeheardes. But if once they hunt after a singular name and credit, and within another mans fould, and aspire to an estimation aboue the Pastour, this breedeth dislike, deuision, and contempt of the people towards their Prelate, and it cannot bee but culpable before God and man, as peruertering al good order in the gouernement of Gods church, and robbing secular Pastors of their due. The religious at no time more deseruedly win credit to themselues, than when they seeke the honour and credite of secular Priests which haue charge of soules, and with humilitie of heart flie temporall estimation, and desire to

be reputed abject or inferiors to all.

*Pr.* You say well, but now in England the case standeth not so, for the secular priests be no pastours, nor haue more charge of soules than the Iesuits, and therefore your reason holdeth not.

*Gent.* I know it is in England, as you haue said; Iesuits and Priests haue like charge; but yet, if euer our countrey be reclaimed to the Catholicke faith, and vnited againe to the church of God, they bee secular priests, and not Iesuits, which must be Pastours, and haue the charge of soules: which happie chaunge, whether it will come in our dayes, or no, none knoweth but God. But come when it shall, it is now before it come most expedient and necessarie for that day, that secular priests which must haue the charge when it commeth, be not vndescruedly bereaued of their credits and good names, but bee esteemed equally with the Iesuits, in respect of the charge and toiles they vndertake for sauing of soules, not inferiour any way in mans eye, as now the game goeth, to the charitie and trauels of these religious men.

*Pr.* VVell, for this point I will not stand with you; let your reasons haue what weight they shall, I will not discusse them, because we haue digressed too far. Let vs suppose this principle of theirs to be true, That it is *ad maiorem Dei gloriam*, that their religions haue credit aboue ordinarie Pastors, and Priests may not they then seeke to haue it?

*Gent.* Vpon that supposition perhaps there will follow no lesse, but I can neuer yeeld to that supposition.

*Pr.* Let not the supposition trouble you for this time.

*Gent.* It shall passe then. But what then?

*Pr.* Marry, what if these religious men should haue a conceit not onely that some secular priests of good fame and credit be their aduersaries; but moreouer, that



that it were good by some odde deuise to pull them down, and to disgrace them; which things being cunningly brought to passe, all would redound to the credit of their societie, and thus all would goe round with them: might they not hereupon disgrace and defame them too vpon any small shew of offence?

*Cent.* In my conceit, no. Good men often fall at variance and dissention, and to discredit or defame ones aduersarie vnjustly, without obseruing the order of justice, charitie, and conscience, can neuer be taken as a lawfull or as a good meanes to worke a mans owne credit, or the greater glorie of God, as I said in the beginning.

*Priest.* If this be so, then let the Iesuits looke to it, what meanes they vse and accomodat to this end of their actions proclaimed euery where, *ad maiorem Dei gloriam*. For me, I want wit to see how they can applie these disgraces and slaunders, wherewith they haue oppressed vs, to the greater glorie of the true God, though perhaps for a while this odde manner of proceeding may seem to further their desired credit and aduancement. But now to the slaunder, it is so manifest an vntruth, that I am perswaded surely the reporters themselues know it so to be, & this the more, if they impose it vpon vs all. For they cannot be ignorant, how that diuers of vs, who now they persecute, neuer had to do with the Counsel or magistrat, or receiued other benefit from them than persecution. If they will charge any particular man that receiue the fained maintenance, let them name him, that the rest may bee freed, and not deprived of Catholicke almes for another mans fault; if perhaps these good religious Fathers judge it a fault, for any of vs in these extreame wants of releefe, brought vpon vs by their vncharitable dealings, to receiue almes at the hands of our aduersaries in Faith, when  
we

we are denied it of Catholickes,

*Gent.* They name M. Doctor *Bag.* and the report runneth generally of you all.

*Pr.* For vs all it is needlesse to say more : now for Doctor *Bagsha*, of whom by likely hood Father *Parsons* had informed the Pope and Cardinals to haue yearly annitie of the Queene ; it is no better than a malicious calumnie, purposely deuised and cast abroad to make the good man odious to all honest minds. In the tower indeed, while he was prisoner for his Faith, hee had the Queenes ordinarie allowance graunted before to Fa. *Campion*, Fa. *Hamood*, after to Father *Iohn Gerrard*, Iesuits, and denied to no poore prisoner there. In the gate-house also, in his last troubles which were procured to him (as many probably affirme, by some busie plotting Iesuits beyond, when they tampered with *Squire* about doing violence to her Majesties person) he had the Queenes allowance during his abode there (as they say :) and it may perhaps bee, that finding him guiltlesse of all those treasonable practises, the Counsell bestowed some thing on him towards his charges in that trouble, or surely it had ben a deed of charitie to haue been done so. But what is all this to Fa. *Parsons* information of an annitie, or to the report that now flieth currant against him and all the rest, of being maintained by the Counsell ?

*Gent.* Nothing at all.

*Priest.* It is a worlds wonder therefore to behold how forward, and how eagre these religious men be, to make all our friends and benefactors to forsake vs, both for entertainment and reliefe. And besides these reports, all vntrue as you see, they vse another prettie meane to withdraw our Catholike friends, from vs.

*Gent.* VVhat may this be I pray you ?

*Pr. Mary*, when no other deuise will serue to work  
this

this feat, the religious Fathers turne themselves to terrifie our friends and benefactors, from releeuing vs, by dreadfull threats; as, that whosoever standeth with vs in these controuersies against them, shall haue all confiscated before the twelue moneths end, and be left not worth a groat.

*Gent.* Belike they haue laid their plot, and thinke it sure, to haue their desired effect.

*Priest.* I know not what, nor how they haue plotted, but this bugge flyeth all ouer.

*Gent.* How know you that it proceedth from the Iesuits?

*Pr.* I doubt not but the originall is from them, because their intierest friends & adherents prattle it euery where. Againe, it hath beene long the fashion of the religious Fathers to put men into great expectation of fauour and aduancement when their day shall come, and to ring euery yeare fresh larums of forraine preparations, and I know not what; that by these vaine hopes, and hurtfull bables, they may retaine their old friends and win new, and withall driue fearefull conceits into the minds of all such as run not their courses.

*Gent.* Truly I thinke this to be so; and my selfe haue heard some priests familiar with them, which yet exceedingly misliked their doings & busie tampering, say, These Iesuits looke one day to haue the dealing of all Bishopricks and Ecclesiasticall liuings, vnlesse we flatter them and feed their humors, wee shall get nothing.

*Pr.* These were base-minded priests.

*Gent.* They be so indeed, yet they are highly esteemed of by the Iesuits, for seeming forward men for them.

*Pr.* I abhorre such collouging. But to put you out of doubt whence these threats haue their origine, I as-



sure yon it was a famous father of the Iesuits, that in plaine words said to a gentlewoman of good calling, which charitably respected the disgraced priests, and was resolved to stand indifferent to all, vntill the controuersie were decided by the Church: Now (saide he) is the time of triall, they that are not with vs, are against vs (the good man would haue had her neither to relecue nor harbour any of vs, but to shun vs all, as rebellious schismatickes) if you forsake them not now, you will ouerthrow your selfe and all your posteritie for euer. This he said to affright the charitable gentlewoman, as though the state of her posteritie should be vtterly ouerthrowne, vnlesse she adhered to the Iesuits (for who must not stand at their deuotion, when all commeth to their sharing) and doe bad offices against vs priests, her knowne Catholicke and sincere friends. VVhat more? was it not another Iesuit with his assistant, which caused a Gentleman either to promise or to sweare, that hee should stand fast vnto them, and informe whatsoeuer hee saw or heard by priests and others, done against them and the Archp. his proceedings? They made the lay gentleman their spie, (as they haue euery where many such, as well lay men, as women & priests) vpon promise on their side againe to him, that he should bee restored to all his lands forfeited by his auncestors in a commotion by an attainer, when the world should fall on their side. The silly Gentleman mooued with this hope, vndertooke the disgracefull office, and said to his friends that he had wrought a very good daies worke when he entred this couenant: yet comming among his old acquaintance, he would now and then reueale the secret, and forewarne them to speake nothing which they were not willing to haue carried further: for he had vndertaken and promised to informe what he heard.

*Gent. This*

*Gent.* This was a very bad office for a Gentleman; surely he was some foole.

*Fr.* Nay, no foole for want of wit; but in truth the pollicke practises and the cunning deuises vsed by Iesuits in our nation these late yeares, haue not only much impeached the due estimation, honour, and reuerent respect which the laitie carried towards Catholicke priests before they entered among vs, and some while after; but it hath moreouer exceedingly decayed the naturall sincere condition of our people; and there the most, where these fathers haue had most conuersation and dealing: many of modest and temperat constitution are become imperious, brasen faced, and furious men against priests; they that were lowly and humble, peremptorie, rash in their judgments and disdainfull; the simple and sincere, are growne to bee cunning and double dealers, full of equiuocations in their words, & dissembling in their behavior. But to come to the slaunderous report wee haue in hand, what say you? Haue you any more to object for them, or you rest satisfied?

*Gent.* I haue no more to say, but am sorie that vpon so slender grounds, the Iesuits, with the Archp. and their adherents, raise vp such slaunderous buildings.

*Pr.* VVell then, shal we passe to some other points?

*Gent.* VVith a good will.

*Priest.* Go to then, what is the next?

*The third slaunder.*

*Gent.* They report that your cause hath been tried already at Rome, and the two messengers you sent heard, condemned, and punished, & all you in them. So that it is nothing but your contentious spirits that moue you without any cause, to stirre afresh in these matters; for you can netier be at rest, because you are full of emulation, and you cannot endure to obey

your Archpriest, because you are ambitious and desirous of authoritie your selues.

*Pr.* For our disobedience to the Arch-priest, it is refuted before, I need to say no more of that calumnie. And touching the other, That we are ambitious, and would haue the authoritie our selues; this is also an improbable deuised slander by our aduersaries. How know they that we are ambitious?

*Gent.* May they say that *M. Coll.* should haue been Archbishop of Canterburie, and *M. Musb.* Archbishop of Yorke, and the rest of you in like sort sought for other dignities.

*Priest.* These truly be no other than malignant fictions of our aduersaries, which respect not how they do it, so they may detract vs, and make vs more odious among priests and Catholicies in our nation. But this onely reason quite confoundeth them, That none of them is able to charge any of vs in particular with any such attempt, that by word or deed we euer went about our owne preferment. For in all things concerning these matters of procuring bishops, or suffraganes, or other prelates for gouerning our church, after the death of Cardinall *Allen*, when very scandalous contentions grew betweene the Iesuits and some seminarie priests at *VVisbich*, our aduersaries cannot say that we went about it secretly, did any thing, or intended to do, but by the general consents and concurrence of all our brethren priests and Iesuits, referring all as well for the kind of gouernement, as for the men to be preferred, to the voices, good liking, and choise of euery one. And onely wee propounded to our brethren what we judged fittest, desiring euery one to giue their consent and opinion also, that whatsoeuer should bee propounded to his Holinesse, might be as from ys all, or the most. This being true, as our aduersaries cannot denie it to bee,

what



what a wilfull peruersitie is it in them, to charge vs with ambition? and this the rather, for that they are not ignorant how vnlikely it was, that these whome they most note with this slander, should bee chosen to these roomes, if the election should haue passed by free voice & generall consent of our whole cleargie. For emulation, it is a frivolous toy; for admit any of vs were of that ambitious humour they report vs to bee, yet is there no such good or pleasure in the Archp. his authoritie, as any of vs should emulate him for it, or desire to haue it from him: neither since the beginning hath his carriage been in that office so commendable for discretion, sinceritie, vpright dealing among his bretheren, moderation, prudence, compassion, and other vertues requisit to bee in a superior, especially in this afflicted state of ours, that he hath giuen any man occasion to enuie his credit, or eouet the glorie of his actions. But many he hath stirred vp to mislike him and his gouernment, and to lament the wofull state of our Church, mannaged by so vnfit a man. For surely, if I were deuoid of grace, and if I were his mortall ennemie, I could not haue wished him to haue gouerned and behaued himselfe in worse sort than he hath done.

*Gent.* I haue heard of little good or none, that he hath done since his first enterance into the office: but sure I am, our Church was neuer so harmed by contentions and scandals, as it hath beene in these three yeares of his gouernment.

*Priest.* No marueile, when hee is wholly led by the Iesuits, the principall authors and parties in these dissensions. But now concerning, that they say our cause hath been heard alreadie, & judged at Rome against vs, and thereupon our twome messengers punished, and we all in them; it is a manifest vnt ruth, as appeareth by M. Doctor *Bishops* answer to Fa. *Parsons* letter, and

by the censure of the same letter, all in print: for by Fa. *Parsons* wicked & false information our two priests could neuer haue accessse to his Ho. nor audience, but were shortly after their arriuall apprehended as notable malefactors, shut vp seuerally in very close prison vnder Fa. *P.* custodie. Fa. *P.* was the misinformer to his Ho. Fa. *P.* was the guide to the officers that apprehended them. Fa. *P.* was their jaylor, their examiner, the appointer of his brother Iesuit to bee the scribe & notarie. Fa. *P.* was the framer of libels against them, the procurer & instructor of two English priests his deputies, to preferre his libels against them. Fa. *P.* was the inuentor, whisperer, and soother of all bad matters, which might bring them in hatred: the disposer of the time and maner of their audience before two Cardinals, seuen weekes after their taking, the contriuer and moderator in all those actions, the ransacker of all their writings and stuffe. Fa. *P.* would neuer permit them to conferre together, nor the one to see the other, till they appeared before the Cardinall. Fa. *P.* prohibited them to haue a copie of the slaundersous libels, which hee had caused to bee read in the Cardinals presence for their disgrace, or to answer to them. Fa. *P.* deprived them of all aduise and helpes of learned counsell. Fa. *P.* shut the vp again for other seuen or eight weekes more, vntil he had procured the Popes Breue for confirmation of the authority, which himselfe had by collusion obtained a yeare before. And after (least they should returne to England, and tell tales of his crueltie and corrupt dealings) Fa. *Par.* plotted and deuised their miserable banishment, the one into Paris, the other into Mussipont in Lorraine. It was Fa. *P.* that in Rome laboured to discredit them and all our Cleargie, by carrying about and shewing their linnen sockes, their handkerchifes, their night-coyfes, very meane in respect of such as himselfe and  
his

his Iesuits haue worne in England, and their filke points of 12. pence the dozen. Fa.P. dismissed one many daies after the other, least traueilling together, they should haue too much comfort and helpe in so long a journey. Fa.P. sent them away without *viaticum*, or any farthing of prouision and allowance to lue vpon, how long soeuer the time of their banishment should last; and yet Fa.P. charitably prouided that they should not for any cause depart from those places, without incurring the greatest censures.

*Gent.* This man seemeth to haue a violent, or rather a cruell spirit.

*Priest.* He hath so no doubt, where he is offended, and can execute his will.

*Gent.* VVhy did these two Priests goe to Rome.

*Priest.* First to know assuredly whether the Archp. authoritie was instituted by his Holinesse; for it was brought without any Apostolicall writ. Againe, to declare vnto his Ho. the difficulties and inconueniencies thereof, and the harmes probably like to ensue to our whole Church, vnlesse it were altered. Againe, truely to enforme his Ho. of the state of our Church in all things; and lastly, to know his good pleasure what he would haue vs to do, and to bring vs word thereof.

*Gent.* These were good causes of going to Rome: if these were all, they deserued neither imprisonment, nor banishment, nor in any sort should they haue beene hardly vsed, or denied audience. Surely they had committed some other fault.

*Priest.* None at all surely. Fa. *Parson* feared, least if they should haue had free audience, they would haue detected his cunning dealing with the Pope, in procuring the new authoritie; & with our Church, in imposing it so violently vpon our Cleargie; and haue finally ouerthrowne all his plots laid for oppres-  
sing



sing our priests, & the aduancement of his soietie in England. For this cause hauing Cardinall *Caiet.* readie to enforme, and effect whatsoeuer hee would moue him to, he maliciously informed the Pope against our priests, shut vp all the wayes of audience, and got them taken, and committed to close prison, before euer they were heard, & at the last banished.

*Gent.* They were brought before the Cardinall *Caietane*, and another Cardinall in the English Colledge, and then heard what they could say.

*Pr.* After seuen weekes close imprisonment, they were called before them indeed, their examinations taken by *Fa. P.* of many impertinent matters, were read, and after there was a shamefull slaunderous libell exhibited against them, and read by *M. Haddocke* and *M. Aray*, two English priests, suborned by *Fa. P.* and readie for whatsoeuer he would bid them doe to serue his turne: which yet our priests could not bee permitted to haue a copie of, nor to aunswere vnto. And for their maine businesse, it was nothing at all to the purpose spoken of.

*Gent.* VVhy did not your priests deliuer their businesse to the Cardinals at that time?

*Priest.* Because they were not called forth for that end, but as malefactors to answere to whatsoeuer *Fa. P.* had deuised against them. And they saw neither time nor place fit to deliuer it, where the iniquitie of *Fa. P.* so much preuailed, and all iustice and indifferencie was abandoned, especially they perceiuing *Fa. Parsons* (without discontenting Cardinall *Caietane* by so doing) disposed to deride and make to seeme contemptible both the men, and whatsoeuer they said in any thing that crossed his humour. They asked the Cardinall if hee condemned their comming to the See Apostolicke about the affaires of their Church. He said no, it was lawfull. VVhy then are we thus punished

nished said they: Not for your conning; but because you haue thereby and by your contentions, scandalized many in England. And in the sentence of the Cardinals, the crimes for which they were banished, are specified to be neither schisme nor rebellion, nor enormous disobedience to the Pope, or Arch-priest: but because they had had contentions in England with men of their owne order; whether justly or unjustly they had these contentions, it is not declared; that so vntrue a calummie might goe more currant in those doubtfull speeches, whereas no bad or vnjust dealings of theirs in Englād could be proued against them before those Cardinals, but all matters were shuffled vp, and done just as Fa. P. would haue them.

*Gent.* VVhereby it seemeth that this controuersie of yours was neuer at that time discussed or mentioned at all in Rome.

*Pr.* They there neuer had it in question or speech whether we were schismaticks, or rebellious, or enormously disobedient, for our bearing off to accept the authoritie, before the coming of the Breue. And therefore you may see by this, what little truth is in the Iesuits words, when they affirme that our cause was heard, and sentence giuen against vs in Rome.

*Gent.* VVhy haue they tampered so much in these matters against you?

*Pr.* Oh, they be Iesuits, they must be stirring, and the true causes are these: They would not be subordinat in any manner to ordinary prelats in England, as to Bishops, Suffraganes, &c. but beare themselves the greatest sway in the gouernment of our Church, and disposing of all things. To exclude therefore all ordinarie prelates, which were to bee chosen by voices and common consent of our cleargie, they preuented vs secretly, by getting an Archp. to rule ouer all, except themselves. This authoritie was of their

owne deuising; the man preferred thereto of their own election; in whose gouernment also and actions, they prouided, that themselues should haue a principall stroke; that forsooth in euery matter of importance the Archp. should haue the aduise and direction of the head Iesuit in England. Thus their wils should be fulfilled without checke, in all they listed to attempt or desire. Now after they had by false suggestion, by many wayes procured this new authoritie, and brought vs all into their bondage, it behoued them to hold it by violence and strong hand, which they had contrined by such cunning, for their owne particular, without respect of conscience or charitie. The end I told you of *ad maiorem dei gloriam*, which is cheefely by the aduancement of their societie, salueth all odde dealings.

*Gent.* It were more time that wee proceeded to some other matter, for I should vnderstand this more by reading the censure and letter you spoke of.

*Pr.* Let vs so doe; what is the next?

*The fourth Slaunder.*

*Gent.* The report is all ouer, That you bee aduersaries or enemies to the Iesuits, which are known to be religious men of singular vertue and perfection, and to whome aboue all men, our nation is most bound; and many things are said of your hard dealing against them.

*Pr.* I pray you let vs heare all, and I shall satisfie you in euery point as well as I can.

*Gent.* I shall speake all, as it commeth to my remembrance.

*Priest.* Doe so; but for this you haue said, what ground haue they to proue vs their enemies, or in what are wee their enemies, say they? I know some haue said and written, That wee are enemies to  
their



their religious perfection.

*Gent.* I also haue heard the same of their dearest fauourites.

*Priest.* This is a rash and vncharitable calumnie: For no man can be an enemy to religious perfection, but thereby he falleth from Gods grace. For albeit no man out of vow be bound vnder mortall sinne, to obserue the Euangelicall counsels, yet can no Christian hate the obseruers of them, or become their enemy for that respect, but hee offendeth mortally thereby. If therefore it be certaine, that we be their enemies, it is no lesse certain, that the cause is not any part of religious perfection to be noted in them: for otherwise should we be enemies also to the religious men of other orders, as to Dominicans, Franciscans, Benedictines, Carthusians, and the rest; in all the which, no man except a Iesuit, will denie as much religious perfection to bee found, as is among the Iesuits; yea, we should be more enemies to all them than to Iesuits, if this were the cause that moueth vs in this case. For all these haue the essentiall vows of pouertie, chastitie, and obedience, as well as Iesuits; and it is to bee supposed, that they obserue them as perfectly. Besides, they haue their continuall abstinence, their diuerse Lents, and many extraordinarie fasts, their nightly risings and watchings to sing laudes to God, to meditate and to pray, their great castigations, and vsuall afflictions of their bodies; by disciplines, hard diet, sharpe attire, and other meanes of mortification. (All which the Iesuits want, more than that now & then like good ordinarie secular priests, they will be doing something, but little to account of in respect of the continued toyles and mortifications of other holy religions men of all sorts.) Now, if religious perfection were the cause of this fayned hatred or enmitie, we should be most auersed from all

these orders, in which we know these meanes of perfections, or perfections most to abound; and most loue and embrace the Iesuits, in whom wee know all these to bee wanting. But neither be we enemies to those holy orders, neither will those holy men impute vnto vs this calumnie, neither can the Iesuits themselves be ignorant, that we loue and honour those orders and men for their great vertues and mortification of life. And therefore this slander is intollerable injurie vnto vs all, to make the world beleue vs so void of grace and godlinesse, that we are enemies to the Iesuits for their vertue and perfection: thus putting vs in the ranke of the vilest miscreants that are, or can be imagined. The truth therefore is, that wee loue and honour the Iesuits order, and should both loue and honour them more, the more they and their order tendeth to perfection, and the lowlier conceit they caried of themselves. And if we be their aduersaries, it is for some other cause than their vertues.

*Gent.* For what I pray you?

*Pr.* No other but the very same, for which the Iesuits haue accounted many men of great vertue and calling to be their aduersaries.

*Gent.* Father *Parsons* in his VVardword to Sir *Francis Hastings*, seemeth to say, that none but badly disposed men, and wretches giuen ouer to wickednesse, are aduersaries to Iesuits. How then can it bee, that good men are their aduersaries, as you say?

*Priest.* I say not that good men were their aduersaries; but that they accounted many vertuous men their aduersaries. For albeit they reckon euery one to bee their aduersarie that crosseth their doings in any respect; yet in truth a vertuous man in so doing is their friend: and if selfe-liking were abandoned, would be so esteemed by them. They onely, and some such like, as *Fa. P.* there speaketh of, are their true aduersaries,

uerſaries, which hate and miſlike their vertue and well doing, and goe about to hinder this; bee it in a Ieſuit, or in any other honeſt Catholicke man.

*Genr.* Such wicked men be aduerſaries to all true Chriſtians; but yet *Fa. Parſons*, with many beyond, and theſe Ieſuits in England, account you, and all your adherents here or abroad, to bee aduerſaries to their ſocietie.

*Fr.* I graunt they doe. But this is becauſe we contradict and reſiſt the ill actions and proceedings of ſome particular men of their ſocietie. For they muſt haue all approued and juſtified, whatſoeuer any of them doth, otherwiſe you cannot bee thought their friend. This is a comfort, that we may bee right good men before God and the world, notwithſtanding theſe Fathers account vs their aduerſaries, yea, and perſecute vs alſo, as they haue, and doe. For many prieſts whom they haue ſought vehemently to diſcredit by this report of being their aduerſaries, and therefore haue diſgraced them in what they could, as well in England, as in our Colledges vnder their gouernment beyond (which almoſt neuer haue been free from greenous contentions) are now glorious Martyrs in heauen; which being rejected and perſecuted by them, yet laboured in Gods vineyard here as painefully and as fruitfully (to ſay no more) as any Ieſuit in the realme: yea, and when it came to the triall of their vertue; their reſolution, and their conſtant charitie; theſe outcaſts the Ieſuits aduerſaries were alwayes found no leſſe patient in torments and priſons, and no leſſe courageous in ſhedding their blood for defence of Chriſts cauſe, than any of the Ieſuits. This was manifeſt (to let all the reſt of the Martyrs and confeſſors paſſe) in the bleſſed prieſts, *M. Iohn Ingram*, *M. Thomas Pormort*, and *M. Lanton*, glorious Martyrs, yet reckoned in the number of the Ie-



suits aduersaries, yea, and not a little afflicted and disgraced by them for the same. VVhat will Fa. P. and the Iesuits say to the most gracious and peerelesse jewell of our countrey, Cardinall *Allen*? Must he for companie also bee raunged and thrust into that predicament of their aduersaries, where Fa. P. affirmeth to Sir *Francis Hastings*, that none bee the Iesuits aduersaries, except Heretickes, Apostataes, dissolute men, disobedient malecontents, & the like? It were too too bad impudencie and intollerable mallice to say, that hee was not a right vertuous, a wise, and a gracious man.

*Gent.* Yea; but he was not the Iesuits aduersarie.

*Pr.* Then they foulely belie him. For I assure you, my selfe haue often heard some Iesuits earnestly affirme, that he was their aduersarie, and much auersed from them before his death.

*Gent.* I maruell greatly, that any of them hauing wit, will report this: for that must be a great discredit to them, to say, that a man of those graces, which euery way he was knowne to haue, were their aduersarie, and auersed from them; considering all men hearing this, would forthwith conceiue some euill desert to be in them, by reason whereof hee was become their aduersarie.

*Pr.* The reporters were told no lesse; but what is to be expected, where ouer-weening of themselves, blindeth these Saints? Now then Cardinall *Allen* was their aduersarie by their owne confession; but Cardinall *Allen* was well knowne in Christendome to be a good vertuous man: then it followeth, that good men may be the Iesuits aduersaries: and againe, that in truth it is no discredit for a Catholicke priest to be their aduersarie, to contradict or withstand them in any ill attempt or action of theirs: and lastly, it followeth, that the Iesuits bee no such Saints, as their  
good

good end of doing all *ad maiorem dei gloriam* can iustifie and make currant all they doe.

*Gent.* But what was Cardinall *Allen* their aduersarie indeed?

*Priest.* I know that hee misliked and condemned many things the Iesuits did, and in this sort hee was their aduersarie, and so be we. For I haue heard him much condemne their gouernement of our colledge in Rome; namely, for their want of frugalitie, and vsing the houses liuing to the most benefit of our nation; for their palpable partialitie to some of the students aboue the rest; for their continuall entiecing and drawing by an hundred cunning means, our most towardly youths to be of their societie: for keeping such many times as they had allured and wooed vnto them, vnder the names of our schollers, till they had ended their courses of studie; by which policie, the Iesuits nouices occupied the roomes provided for our students, and by them, more were enticed to become Iesuits. Again he condemned their gouernement, in that for very trifles they would discontent and afflict the students, yea, and vpon light occasions disgrace them, dismisle them before their time, and taking displeasure, in daunger for a toy to breake and ouerthrow men of many good parts and expectation. He was wont to say, that the gouernours of that Colledge, and their fellowes in England, had a greater respect to their owne interest or benefite in both places, than to the common good of our country.

*Gent.* If he had thus misliked them, why beeing in authoritie, made he not redresse thereof?

*Priest.* Without peraduenture hee misliked no lesse than I haue told you, but why he reformed not all, I know not certainly. He was of a mild and of a quiet naturall disposition, euer vnwilling to take any rough or seuerer course, or to giue the Iesuits so great disgust,

disgust, as he must haue done, if he should haue reformed what was needful. These millikes he had of their proceedings both in England and in Rome, made knowne vnto them by sweet and friendly admonition, caused them to account and report him to bee their aduersarie. VVhat would they haue done (thinke you) if either he had remooued them from the gouernement of the Colledge, or recalled them out of England?

*Gent.* During his life, all was well in England, and in that Colledge of Rome also.

*Pr.* It was not so euill in either place then, as since his death it hath bene; but yet he perceiued well how in England the Iesuits little tendred the good & credit of our priests, and how that the more they had dealing among the ablest sort of Catholikes, the more decayed the maintenance of our seminarie at Doway or Rhemes, the customary almes not comming from England to it, as before there did when the secular priests had more doing. By reason of which want, that seminarie (the mother of all the rest, and then much better to our nation than all the rest, with it, are at this day) decayed euery yeare more and more in the Cardinals time. And for the Colledge at Rome, it was often in his time also in great tumult and garboile, by reason of the contentions betweene the Iesuits and schollers: which euer the gracious Cardinall pacified againe and suppressed, before it gaue scandale abroad, by his quiet, wise, and moderat dealing with both parties. Yet haue I heard him much complaine of the Iesuits headie and vndiscreet gouernement, and say their gouernment is naught, and they will neuer amend it, for they will not heare aduise: whilest I liue, I shall keepe all downe, but after I be dead, yee shall see the schollers and them at wooll dissensions.

*Gent.* It



*Gent.* It is strange, the Iesuits beeing good men, they should rule so ill.

*Priest.* It is not strange, for it is vsuall in all estates, That the best men are not the best rulers. If a man lacke the gifts of prudence, of justice, and discretion, of sinceritie, and of compassion in his actions, be he otherwise neuer so great a Saint, hee shall neuer gouerne well. The generall of the Iesuits order that now liueth, was often wont to say to our Cardinall, that hee could haue store of learned and vertuous men, but he found very few good gouernors among his subjects; which is a defect (as I said) common to all orders and sorts of people. Cardinall *Allen* would say that *Fa. Creswell* the Iesuit, & once a turbulent Rector in the English Colledge at Rome, was a good man, and fit to be a subject, but the vnfittest to be a superiour of any man that euer he had knowne: For (said he) his delight was, to bee afflicting the schollers, and it was all one to bee an orderly or disorderly man vnder him; because if they were externally vnruely, he would punish them, and if externally they obserued their rules, he would yet be euer displeased, and vexing them, saying, That in their hearts they were ill disposed, and that they conspired against him to obserue the rules in outward shew onely, to the intent he should not giue them penances.

*Gent.* This was very foolish proceeding in a gouernment, & it argued an vndiscreet and busie head.

*Priest.* I tell it you as the Cardinall told it me: but let vs goe forward, to shew that they be not alwayes in *Fa. Parsons* bad predicament, whome the Iesuits account their aduersaries. VVee haue said of Cardinall *Allen*. Now let vs come to Cardinall *Borromie*, the late Arch-bishop of Millaine, famous for his vertue and wisdom throughout all Christendome. The Iesuits reckoned him among their aduersaries, for I haue

heard a Iesuit say it.

*Gent.* VVhy should that blessed man be thought or reckoned their aduersarie?

*Priest.* Not surely for that hee either hated or disliked any vertue in them, but because they saw him to milike, condemne, and resist their ordinarie disordered proceedings in the gouernement of his seminaries. For perceiuing the euer to be diligently fishing among his schollers, to draw the best and most towardly of them into their societie, whereby in short time his Churches were to lacke sufficient Pastours, and to bee greatly damnified; hee tooke from them the gouernement of his seminaries, and committed them to discreet secular priests. VVhich prudent fact of his, being (as they interpreted it) both to the Iesuits some discredit and detriment, how could they but reckon him their aduersarie? Cardinall *Toledo* also, who had beene one of their societie from his youth, the first Cardinall of their order, was not hee in like manner reputed their aduersarie, as well before his promotion, as after?

*Gent.* I haue heard some Iesuits report hardly of that man, for crossing them in many things, and amongst the rest, in the gouernement of the English Colledge at Rome, when he put the all from thence, except foure, and reformed the gouernment, to the great comfort and good of our students, as long as that good Cardinall liued. Some also of them reported disgracefull things of his death.

*Pr.* If they conceiue a man to be their aduersarie, he shall be assured to want their good word: but yet notwithstanding the disgracefull reports some here haue made of his death, I haue heard one, in whose armes it is said he gaue vp the ghost, testifie, That he made a vertuous end. The Iesuits will not denie, but that they haue aduersaries in France, yea Catholicks, which

which concurred to their expulsion thence, and still resist their bringing in againe. VVhat? will they affirme all the French nation, which bee their aduersaries, the King, the Cardinals, the Bishops, the inferior Cleargie, the Diuines, the Vniuersities, the Nobilitie, the Gentry, and all the people together, to be in *Fa. Parsons* gracelesse predicament, and to be bad men? If they presume thus farre, who will beleue them? But before the generall banishments of the Iesuits out of Fraunce, they euer accounted the Vniuersitie of Paris, and many Prelats and lay men, to haue been their aduersaries or heauie friends, when there was no suspicion of joyning against them with an hereticall or an euill prince. VVhat can they say to the Bishops and Pastours in the Low countries, and the Vniuersities of Doway, whom they reckon to be their aduersaries, by reason of the great contentions had betwene them about eight yeares ago? VVhat to the Vniuersities of Louaine, with whome they haue had bickering since? VVhat to the whole order of Dominicans (letting passe other religions) betwene whom and them there hath been of long, as is, continuall bitter strifes in Spaine, as all the world knoweth? And all these included in *Fa. Parsons* ougly bead-roll? If all these be of bad disposition, and gracelesse, because they be the Iesuits aduersaries, then haue we also good cause to dread: but if contrariwise these be reported to be their aduersaries, and are indeed no lesse than we, and yet knowne to be good Catholick men, Vniuersities, and orders; it is no true cause of disgrace vnto vs, if we be reported also their aduersaries, for defending our selues against their violent injuries, and for resisting their other courses, manifestly hurtfull to our whole church.

*Gent.* VVhat is the cause that they make these troubles, and giue such discontent almost in euery



place where they come :

*Pr.* Surely not any perfection of vertue that is in them aboue other religious men, but their polliticke tampering, and their busie stirring both in temporall states, and Ecclesiasticall. For they being not tied to keepe the quire with diuine offices, as other religious orders bee, they haue more leisure and libertie than any other, to occupie themselves in matters impertinent vnto them. It is their glorie to bee euer stirring in the greatest affaires, and with the greatest personages where they come: yea, they delight so much in the actiue life, that their young men are no sooner out of their nouiceship or course in learning, but if there be ought in them, they begin to tamper and to become polliticke, and must be thought sufficient to mannage any businesse. I remember I haue read in an Italian hystorie, written by a gentleman of Genua, touching the late king of Portugall *Sebastian*, and the competitors to that crowne after his death: how the Iesuits greatly fauoured by that king, disturbed not a little the peace of that kingdome by their tampering in the princes affaires: where the author noteth, how with great indiscretion, as vpon a head and suddainely, they would haue reformed the corrupt manners of the countrey. Againe, how by the Cardinals meanes they procured the displacing of some auncient officers about the king, and brought in such as depended on themselves, to no small discontentment of many. And lastly, how especially vpon the Iesuits motion and perswasion, the king entertained the Affricane affaires, and resolved to vnder-take that fatall voyage, from which yet they could not afterwards dissuade him, when it was disliked and thought daungerous by all his friends, because they had set him too farre in liking therewith before. But at the last, they wrought themselves out of fa-

*This Historie  
is now in Eng-  
lish: See page  
9. 10. 11. &c.*

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uour with the king as he sayth, for they would ouer-  
rule all.

*Gent.* I would see that hystorie.

*Pr.* I thinke you may haue it in England, it is in  
Octauo, and printed in Italie, as I remember.

*Gent.* By likelyhood then this busie intermeddling  
of theirs in Vniuersities, in kingdomes, in the char-  
ges of Bishops and Pastours, &c. is the cheefe cause  
why they worke these troubles euery where.

*Pr.* Verely I thinke it be. For among them he is  
most esteemed, that can shew himself most politicke,  
most stirring, and vndertaking, especially with grea-  
test estates and highest matters.

*Gent.* These humours are not in them all. For I  
know diuers of them very good, simple, and vertuous  
men, which trouble their heads with nothing, except  
their studie and deuotion.

*Pr.* There be some of them no doubt such as you  
say, continuing in the simplicitie and good zeale,  
wherewith they first entered, and encreasing their  
spirituall graces. These, though they must sooth the  
humors of the rest, and in all things defend their  
actions, yet delight not to be busie and stickling in  
others mens affaires: and indeed these be the glorie  
of their societie, and deserue loue and honour aboue  
the rest. But there be few of this sort, considering it is  
a credit among themselues to be actiue and politick,  
and no small contention who may bee thought most  
to excell in these.

*Gent.* Yet many good men thinke much, and mar-  
uell what should be the cause why you secular priests  
should be aduersaries to the Iesuits, & haue conten-  
tions with them, and especially with Fa. Parsons, who  
is most esteemed of among the Iesuits for his wisdom  
and other good parts; and who also hath wrought  
great good to our Nation, by his booke of *Resolution*,

which argueth him to bee a vertuous man: and by erecting Semenaries for the education of our yong men. And generally the Iesuits seek not their owne temporall benefit, but bestow themselves onely for the good of others: & many say, that without them our Church had bene in worse case than it is. Again, that it is but a flaunder, that they entermiddle in the mattets of you secular priests, or that they haue any dealings in the affaires of temporall estates. It is no iust cause giuen you by them, but your own vnmortified passions, and disobedient minds to your lawfull superiors, which make you to repine and manner, and to exclaime against them.

*Priest.* For the Iesuits in generall, I neuer said nor thought other, but that if they keepe themselves onely at these good exercises of preaching, of ministering sacraments, without prejudice to the ordinarie Pastors, of catechising, of teaching in schooles, of visiting the sicke; and liuing as brethren and fellow labourers in Gods worke, seeke the estimation of the secular cleargie among their people: I neuer thoght (I say) but that they be very profitable coadjutors in Christs church, and deserue loue and reuerence of all sorts. But if withall they become officious sticklers in princes affaires, Ecclesiasticall or temporall, or busie themselves with entermedling in the secular Cleargies matters, which belong not to them, and seeke to aduaunce themselves in credit, and otherwise about the priests, as in England they haue done; I then thinke them very dangerous and noysome members in any church, for the subuersion of peace and good order; because vpon that disposition forthwith they bring in great deuisions, and draw both priests and people into lamentable factions, as is manifest in this poore realme. At VVisbich you haue heard how they made very scandalous contentions about establishing



blishing a superioritie in one of theirs; aboue all the  
 other prisoners. You haue heard also how they hin-  
 dered the vnion of secular priests in a confraternitie:  
 how they withstood our endeuors touching Bishops  
 or Suffraganes: how without our consents or priuie  
 they procured an Arch-priest to be ordained ouer all  
 English priests in England and Scotland: they onely  
 appointing what kind of superioritie and gouerne-  
 ment our Church should haue, and chusing the man  
 which should be superior: notably abusing his Hol.  
 and our whole Cleargie in that action, and very cun-  
 ningly hereby preuenting, that no superiour should  
 be ouer them within the realme. VVho but they en-  
 forced the same authoritie, which themselves onely  
 had deuised, and fraudulently obtained? VVho en-  
 forced it vpon our Clergie with violence and threats  
 but they, and this before it was confirmed by his Ho-  
 linesse? VVho wrongfully defamed the priests, that  
 bare off to receiue it before the confirmation came,  
 to bee schismatickes, rebels, &c. but the Iesuits and  
 others by their setting on? VVho, after all was paci-  
 fied, renewed the same slaunder and infamie against  
 the priests, that for charitie sake had forgiven it, but  
 the Iesuits in England and at Rome, and the Archp.  
 by their aduise? VVho haue continued the strife, by  
 refusing all conferences, friendly debates, disputes,  
 meetings, and so many most reasonable offers, and  
 indifferent conditions of peace, and ending all, as we  
 haue made? And who sought to ouerbeare vs all by  
 strong hand, without respect of equitie and consci-  
 ence, but the Iesuits, and the Archpriest directed by  
 them? VVho haue most vncharitably injured our  
 priests by suspensions, by deprivation of faculties, by  
 iust decrees, by bereauing them of their mainte-  
 nance, of their friends, and places of entertainment  
 and harbour, and all this without triall or prooue of  
 any

any crime at all, or admitting them to answer, or citing them to appeare, but Iesuits, abusing the Archbp. his authoritie: For by his instructions (as I haue said before) he is to doe nothing without the Iesuits aduise and direction in any matter of importance: the good men providing, that not onely they should be exempted from all subjection and subordination to him and his authoritie; but also, that themselves should beare the greatest stroke in the execution thereof. VVhat belonged all these matters to them, if they had been content to stand within their owne bounds? They are religious men, by their particular societie and profession, seperated from the secular cleargie, and making a distinct bodie of themselves. By the rule of their order, not to take roomes of prelacie among the Cleargie of the secular rank. VVhat then did it appertaine to them, to chuse the manner of our gouernement, or to appoint who should bee superiour to vs? It cannot doubtlesse bee defended from a malapart and presumptuous attempt, which is an inseparable proprietic of their busie entermedling humour.

*Gent.* They were priests, labouring in this haruest with you: and seeing this authoritie needfull, they might procure it without blame.

*Pr.* They are priests indeed, but they bee exceeding cunning pollicicks withall. It was not the good nor peace of our church they aimed at, in procuring this authoritie: (For then they would haue wrought with our consent and liking, and the matter should not haue been shuffled vp in darkenesse as it was) but that by this meane they might domineere ouer vs, and themselves be freed from all subjection of our prelates. They are priests and our fellow labourers, so be we to them also; this required at the most, that we might admit them to joyne with vs in aduise about these

these elections, as wee did in all things ; but it could neuer priuiledge them to enterprife and contriue these matters against our wils, or without our consents and priuitie ; a great many of vs hauing laboured in the haruest as much as they, others hauing toiled farre aboue them, and as it were the whole burden and weight of the worke lying vpon our shoulders, and not vpon theirs, especially where painefull trauaile and pouertie is to be sustained. They would scorne no doubt, yea, exceedingly disdain, and bestirre themselues, if we priests, their fellowes in this worke, should presume to ouer-reach as they haue done, and put our sickle into their haruest, to appoint without their consents or knowledge, what gouernment and superiour they should haue : and yet wee with as much reason might doe this, as they haue done the other. Thus you see there is ouer-much cause giuen vs by them, of greefe and discontentment. Morcouer, in this point they shewed another policie.

*Gent.* VVhat is that?

*Fr.* Marry, there bee often in our Church, large sums of money giuen in almes, *ad pios vsus*, we know they are granted and bequeathed, but few are better for them : they passe God knoweth whither, but they are inuisible to poore Priests, and prisoners.

*Gent.* Perhaps they come not to the Iesuits hands.

*Priest.* I wish they did not, more than their equall share. But it is noted that either all or the most great summes, come to the fingering of certaine lay men, most intirely deuoted, and familiar with the Iesuits; the disposition of which men is thought to be sincere and iust, and not willing to disperse the almes but as the Iesuits shall appoint or approoue . VVee know the Iesuits to abound in all things; the Priests and poore Catholicks in many places, and the prisoners

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generally to suffer penurie more than euer they did. Now, if wee had in our Church Bishops or Suffraganes, chosen by the free voyces of our Cleargie, can you thinke these summes should be permitted thus vnprofitably to vanish away? or that the exccutors should not be brought to their accounts? or that the Iesuities should haue all the stroke in the distributions? or that their shares should exceed the poore mens in so great inequalitie as a pound is to a pennie? There was neuer greater almes giuen, than hath beene within these foure or fve yeeres, in which the Iesuities haue borne the greatest sway: and yet there hath neuer beene the like wants among poore Catholicke priests, and amongst poore Catholickes in prison and abroad, and in the seminarie at Doway as hath bene in these yeeres, and still remaineth. It is wonderfull to consider which way it goeth. The Iesuities indeed abound in all things, but I will not charge them with bad dealing: let the supposition plead thus, or so, as men conceiue of it.

*Gent.* I will not condemne them neither. But yet I haue heard of one Iesuit that hath worne a girdle with hangers and rapier aboue ten pound, a jerken also that cost no lesse, and also that had made him two suites of apparrell in one yeare, and all very costely; & whose horse & furniture, & his owne apparrell on him was valued to an hundred pounds: one who for his part by the report of his brother, dispendeth yearly 400 li. & yet hath no patrimonie. If some few more of thē be as wastful as this one, no maruaile if great sums make little releefe among the poore.

*Pr.* In this point therefore they dealt politicely, when they hindred vs of ordinary pastours and prelates, that in all things themselues might run without checke or controuler. Thus they seeke to benefit others and not their owne.

*Gent.* Yea,

*Gent.* Yea, but *M. Blackwell* the Archp. writ to Cardinall *Caictane*, That the Iesuits sell their patrimonies, to maintaine themselves and others.

*Priest.* This is a meere fiction, to set out the Iesuits with a vaine glorious commendation: For it is well knowne that the most of them are poore mens children, and neuer had patrimonie able to maintaine themselves, much lesse able to relieue the necessities of others.

*Gent.* I euer thought it to be a fiction.

*Pr.* Let this passe, and consider by the premisses whether we haue not good cause to exclaime against the Iesuits As for their report of our disobedience, it is reprobued before: and for our vnmortified passions, I will not much stand with them, but thinke that neither ours nor theirs, are not so mortified I as could wish. Now by this which we haue already said, it is apparent ynough, that they haue but ouermuch dealing in the affaires of our secular Cleargie: and for their entermedling in state matters, it is needlesse that any accuse them, or go about to proue it, seeing their owne publicke actions giue assured testimonie against them. If they would denie it, *Fa. P.* owne handie worke is extant: the booke of succession, where in vnder the counterfeit name of *Robert Dolcman*, hee rippeth vp the titles of all competitors to the crowne of England, disgraceth and weakeneth in what hee may the claimes of some, extolleth and highly aduanceth others, renewing the mortall dissensions betweene the families of Yorke and Lancaster, laying perillous grounds for most cruell workes and bloudshed in time to come, and drawing all to some particular person whome hee affecteth aboue the rest. VVe will not speake of his bitter and disgracefull libels against the deceased *L. Treasurer*, and *L. of Leicester*: nor of his letters, and *Fa. Creswels*, intercepted

as they were sent into the realme, and yet in the Counsels hands for a testimony against him, touching inuasions and solliciting of men by these vaine hopes to be in a readinesse against his day, and I know not what dangerous follies besides. But touch in few words some of his other actions, that you may see whether he deale in state matters, or no. Did hee not earnestly mone our young students in Spaine to set their hands to a schedule, that they would accept the Ladie *Infanta* for Queen of England, after the decease of her Majestie that now is: yea, and finding them altogether vnwilling to intermeddle with these greatest affaires, belonging nothing vnto them; and most hurtfull to both their cause and persons; vsed he not this cunning shift to draw on the innocent and simple youths, to pretend forsooth to them of Valladolid, that the students in Seuill had done it already; no remedie then but they must follow: and hauing thus craftily gotten their names, hee shewed them to the students of Seuill, for an example of their fact and forwardnesse, which he required them to imitate, that would bee well taken, that they all did thus shew themselves desirous of the L. *Infanta* for their Queen. Some more stout and better experienced than the rest, withstood the dangerous attempts, and would not yeeld: but they felt Fa. P. heavy hand vpon them euer after. VVas it not his vsuall persuation to our students, when he would haue them to concurre with him in matters of state, That by the laws of England they were alreadie traitors for their religion; then for tampering with him about any other the greatest affaires, they could be no more. Goe to then, beeing once ouer shoes, be ouer boots also, step in as farre as you can, and spare not. VVhen hee had printed his booke of Succession, and was come to Rome, would hee not haue it publickely read in the Refectorie, at  
such



such times as the students minds customarily were fed with spirituall lectures? VVhich vaine-glorious and prophane desire, when some of the schollers resisted, because they thought it very inconuenient and hurtfull vnto them, to be acquainted with his plots in princes titles and affaires: the good Fa. was exceeding wroth with them, and they could neuer after haue his fauourable countenance. VVas it not Fa. *Pa.* and Fa. *Creighton*, Iesuits, that with such vehemencie & bitternesse contended each against other in Spain about disposing of the kingdome and crown of England, Fa. *Par.* struing to bring all to the Ladie *Infanta*, and Fa. *Creighton* to his king of Scotland? in which controuersie Fa. *Parsons* preuailed in that place, and frustrated and defeated all the desires & plots which his brother Iesuit had laied in his suits. VVere they not Iesuits which laied the plot with the late deceased duke of Parma, for surprising or stealing away the Ladie *Arbella*, and sending her into Flaunders? VVho employed the messenger into England about that affaire, but Fa. *Holt* Iesuit? VVho but the same Iesuit was consenting with Sir *William Stanley* to the sending in of *Richard Hesketh*, for solliciting *Ferdinando*, the late Earle of Darbie, to rise against her Majestie, and to claime the crowne? VVas it not the same Iesuit that entertained *Torke* and *Tong* in the plot of firing her Majesties store-houses? That set on worke *M. Francis Dickonson* and others, to persuade watermen to flie with ships and all, into the seruice of the Spaniard? VVho but Iesuits feed the world dayly with fresh newes, & expectation of warres & alteration of the State by forrainers? But what, is this peculiar onely to our English Iesuits, or haue not the Scottish fathers also in like manner bestirred themselves in that kingdome? VVhereupon were the three Catholicke Earls, *Anguis*, *Arroll*, and *Huntley*, conuicted

of high treason by acte of Parlement, about eight  
 yeares agoe, to the confiscation of their liuelhoods,  
 and their expulsion out of the kingdome, if not vpon  
 certaine plots layde them by father *Creighton*, father  
*Gordon*, and vpon hopes giuen them of succours from  
 Spaine. & VVhy was the lard of Fentry executed, but  
 by reason of the same designs imparted to him by Fa.  
*R. Abercromie*, a Iesuit? was it not the principall cause  
 of father *Iam. Gordons* trauaile to Rome about eyght  
 yeares ago to sollicit the Pope, and other princes, to  
 assult the king of Scots, if hee would enterprise any  
 thing either against England, or in his o. vn country?  
 in which simple and indiscreet action of his, hee both  
 deceiued the Pope, pretēding great matters to be in  
 hand which were not, & was the quite ouerthrower  
 of those three earls, in their present estates. These  
 politicke courtes, and this busie and dangerous en-  
 termedling by the Scottish Iesuits in Scotland, grew  
 odious euen to the best there, and ruinated thereby  
 the good estates of many, without hope of reaping  
 benefit in any time to come. And yet forsooth the  
 Iesuits are falsely slandered, when they are sayd to  
 deale in state matters. I know there be some of them  
 which mislike these courses, and either through their  
 owne vertuous disposition, or for respect of their  
 owne quiet, safetie, or disabilitie, or finally for their  
 studie or a religious life, shun in what they can al this  
 kind of profane intermedling: yet the vertuous and  
 temperat demeanour of these, can no more iustifie  
 nor excuse the dangerous stickling of their fellowes,  
 than the presumptions of these busie heads can ble-  
 mish or deface their vertuous and religious carriage.  
 Neyther haue I rehearsed thus much for any other  
 end than to let you know how that the report is to  
 be veresied of them, and not of vs secular priests: and  
 how vnder the profession of Iesuits, all be not mortifi-  
 fied,

fied, but some haue very politicke and stirring heads, yea in the waightiest matters that are. And for Father *Paſons*, that he more beats his brains about ſtate matters than about the exerciſe of a religious life, it is euident by this one thing I will now tell you, beſides all I haue ſayd before or may iuſtly bee ſayd of him. VVhiles he was in Spaine, you ſee how he toſſed ouer the Titles and Claims to the crowne of England; but beſides this, he wrot two books of the Reformation of all the ſtates of England. There the deuout Ieſuit ſetteth vpon the Court. To rule in it hee maketh orders for reformation of the prince and courtiers, and appointeth what they ſhall obſerue in their gouernment and liuing. The court of Parliament he will haue brought to better forme. Then preſcribeth he reformations to the Biſhops, prelats, and paſtors: they muſt away with pompe and ſuperfluities, and be put to their penſions; there he ſetteth downe obſeruances to all the ſecular ſtates, and taketh vpon him to reforme the Counſellors, Noblemen, the gentry, Yeomanrie and all. Then he cenſureth the Law, and appointeth what reformations are to bee made in it, and in the Lawyers. He commeth to the Vniuerſities and Colledges, and in them hee will haue ſtrange Metamorphoſes. He dealeth with Cities alſo and Corporations, Townes, Villages, Artiſans eſcape not the Cenſurers rod. No religious orders muſt be admitted within the realme, except Ieſuits and reclused Carthuſians. No Abbey lands muſt be reſtored, except that of *S. Ibones* for erecting Colledges and houſes for the Ieſuits. This and much more ſtirre he maketh, as diuers haue told me, tampering in all eſtates; and yet *Fa. Par.* and Ieſuits entermeddle not with prophane matters of eſtate.

*Gent.* Surely, the Father hath a great conceit of his owne wit, that he can rule a kingdome.

*Pr.* Doubt



*Priest.* Doubt you not of that; and this conceit of his was much encreased, when hee saw the Spaniards to to approue and commend his plot: and the Ladie *Infanta* promised him, that these bookes of Reformation should be put in execution, when she should be Queene of England.

*Gent.* Haue you these bookes?

*Priest.* No. They be in England, but imparted to none, except the Iesuits trustie friends; by whom, the hearts of other men are disposed against the day to come.

*Gent.* I perceiue that Iesuits are the only statesmen of Christendome.

*Priest.* They delight to bee tampering; but euer they doe rather harme than good thereby. As is manifest in Portugall, in England, and in Scotland: in which countrey of Scotland truly I haue heard, that a Catholicke Earle hath many times bewayled the state and misfortune of their people aboute ours of England: in that the Iesuits, *Fa. Harwood*, *Fa. Creighton*, *Fa. Gordion*, *Father Abercomie*, which came first among them, endeouored not so much to plant Catholicke religion, nor to bring their people to the sincere and deuout profession thereof; as they plotted about state matters, how to disquiet and subuert the temporall gouernement. VWhereas contrariwise, your English priests (said he) brought in religion, and respected only to draw the people to vnitie of the Catholicke Church, and to vertuous life: whereby you haue religion and the sincere practise therof, and our heads are still troubled with state matters, and wee know not what religion meaneth.

*Gent.* VVhat? did those graue Iesuits carry themselves no better in their entrance into Scotland?

*Pr.* That good Earle reported so: And surely it was much-what as hee said. For the good charitable  
Fathers

Fathers so greatly respected the temporall states of their countrey men, that they tooke a sure course for their safeties, for as much as concerned religion.

*Gent.* VVhat meane you by this?

*Pr.* No more, but that they tooke order and provided, that no Catholicke should bee damnified in their temporall estates, for cause of their religion.

*Gent.* How could they doe this; vnlesse there bee not such strict lawes against Catholickes in Scotland, as we in England haue?

*Priest.* They haue as sharpe lawes in this point as we; but thus the wise Iesuits preuented all dangers: They freely permitted Catholickes to goe to church with protestants, and made no sinne nor scruple of this as we doe. And thus no law could take hold on them, for who could be knowne to be a Catholicke?

*Gent.* Did they graunt this libertie to all?

*Pr.* In this sort they did it: If one were a notorious knowne Catholicke where hee came, then they taught it to bee vnlawfull in that place to goe to church, by reason of scandale, and no otherwise. But if one were not certainly knowne to bee such a Catholicke, he might goe without offence; vpon condition, that if he heard any hereticall doctrine preached, which mooued him to doubt in any point of faith, he should presently come to some of those Fathers to be resolued.

*Gent.* This was prettie juggling, and they were like to haue good Catholickes by this meanes.

*Priest.* This in truth they did: and their Catholicks were as good for this point, as they desire to haue the. For it was an intollerable miserie to see houses ouerthrowne, and men to leese their lands and goods for a precise course, when so small a matter as this would saue all.

*Gent.* Saue all? All had better haue been lost, than  
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saue in this sort. But did they at agree in this course?

*Priest.* All these auncient and wise Fathers agreed vpon it, and practised as I haue told you. Two punic Iesuits, to wit, *Fa. Holt* at the beginning, and *Father Oglebie* since, euer misliked, and in what they durst gainestood them in this opinion and practise. But these two being young men, subject to the old, their opposition was rejected, and they put to silence.

*Gent.* I wonder, those men being accounted graue, vertuous, and learned, would take this course to re-claime their countrey from heresie and schisme. They seemed to make no other reckoning of going to church with protestants, than that it was onely scandalous and daungerous for infection: which two sins might in some sort haue been preuented or hindered by the meanes you say they tooke. But did they neuer know nor call to mind, that it was sinne of it owne nature, as being a manifest externall profession of a false religion, as we account it?

*Pr.* They could not but know it; if the ouermuch desire to saue the temporall estates of their Catholickes, did not blind their vnderstanding, or make them to neglect the due examination of the case; which latter, I cannot thinke of them, because *Father Holt* and *Fa. Oglebie* in open words and disputes condemned the fact.

*Gent.* But our English Iesuits euer practised and taught the contrary to those Scottish Iesuits.

*Pr.* They haue done so, for any thing that euer I heard to the contrarie, except once, that *Fa. Bosgrave* went to church, and *Fa. Thomas Langdale*, and as some say, *Fa. Kirkham*, which fell farther thā to go to church with protestants. The English Iesuits found our secular priests to haue rightly instructed and reformed our church in this point, and to haue established both the doctrine and the practise before their entrance;  
and



and therefore they could not without great confusion and discredit runne any other course than that wherein they saw our priests to haue led them the way. Marry, what they would haue done in this case, if they had first set vpon the worke, and begun in England a forme and practise of religion before secular priests, as their bretheren Iesuits did in Scotland; this I cannot certainly diuine: but I doubt mee greatly, both by the proceedings of those auncient and learned Scottish Iesuits, and by the pleasing humour of their fellowes here, they would not haue beene so strict in the matter, as both they and we bee now, refusing with so great detriment of goods, lands, libertie, and liues, the least participation or resemblance of communion with protestants, in all points, practise, and profession of religion. For I know a famous Iesuit now in England, who, I heare hath made offer of a scandalous, and in my conceit a very vnlawfull libertie: If that a Gentleman will become Catholicke, hee should haue licence to eat flesh in Lent, and in all fasting dayes, among Lollards and Protestants; that by so doing, hee might liue without suspicion of being a Catholicke, and escape daunger of the lawes.

*Gent.* This were a prettie licence, and not much vnlike to that you rehearsed of theirs in Scotland. And if this were permitted, we should haue soone a fine peece of iuggling in the exercise of our religion. In my opinion, the Catholicke that should eat flesh vpon fasting dayes with protestants, thereby to induce them to thinke him no Catholick, but agreeing with them in that point of religious obseruancie, should commit a greuous mortall sinne, by intending to seeme no Catholicke, but a Lollard, or protestant. And this, albeit hee had another principall end of his action, as to keepe himselfe thereby from de-

ciphering what he were, and from many temporall losses: For this seemeth to bee an ill meane to those lawfull ends, and (as you said before) we must not do ill that good may come vpon it. Besides, in this case mee thinkes a Catholicke man should bee bound to professe his faith and religion, by abstinence from flesh among those protestants, they breaking the fast in contempt of Christs religion and church. In which end or action, a Catholicke should not any way participate with them, neither formally nor materially, when it cannot bee done without prejudice to the faith, nor without scandale, as here it hardly can: especially the protestants owne law commanding the due obseruance of such fasts. And truly, admit in this case a Catholicke man were not bound to professe his religion by abstinence, especially, if thereby some great losse or harme should certainly befall him: yet I perceiue no reason, why hee may by any act of his, bearing a shew to be opposite to his religion and the precept of Gods church, make any externall resemblance of an hereticall profession, as hee doth by eating with them.

*Pr.* These reasons of yours haue perhaps better grounds to vphold them, than the Iesuities libertie hath: and without peraduenture it is the surer way for any Catholicke to take. It is the opinion of all the learned, that no man ought to doe any thing, either scandalous or prejudiciall to the faith of the church, for to saue himselfe thereby from a temporall harme. Now this eating of flesh, beeing alwayes (morally speaking) scandalous and prejudiciall to Catholicke religion in our countrey: it cannot bee justified by this circumstance or end, to wit, that thereby a Catholicke shall not be noted to bee a Catholicke. For if a Catholick should eat to be thought a protestant, his eating were damnable; seeing that to bee noted

to bee a Catholicke, is in it selfe no temporall harme to any: and the temporall detriments and losses which may ensue to any by this discouerie or note, may be either preuented before they fall, or they bee no more but ordinarie in these times of persecution, and ought to be borne of euery Catholicke with patience, rather than to bee shunned with scandale, or the least dishonour to God and his Church that may be deuised. And in these matters of action, and in the exercise of religious obseruances, it is not fit to take or teach a fashion, lying so neare to daungerous sinne (if it be not sinne of it selfe) as doth this eating of flesh with protestants.

*Gen.* I thinke no lesse: I haue also heard, that the Iesuits haue graunted some extraordinarie liberties lately, about conferences had by Catholicke prisoners with Protestants, for procuring their libertie thereby: also about licensing or holding opinion; That a Catholicke may lawfully marrie with an Hereticke.

*Pe.* I haue heard no certaintie of this matter. But let these be as they shall, our English Church is happie by the course of our secular priests, and theirs of Scotland is in bad tearmes, by the courses of the Iesuits. Now, where you said, That our Church would not haue been in so good case as it is, but for the Iesuits: I am not to judge hereof. For on the one side, no doubt but they haue done good; because it is not to be thought, that so many of them as are in the realme, haue been idle and fruitlesse, but haue helped forward Gods worke; though not to bee compared with the secular priests in this point: no, not setting man for man. For the great toile and burden of the worke hath euer lien vpon secular priests; and those cheefely which laboured among the poore, not able to releue them with meat or money, or any other



ordinarie supplie of necessarie apparrell or conuenient lodging, some of them suffering more miserie in one quarter of a yeare for gaining poore soules, than all the Iesuits in England doe in a whole yeare; who commonly keepe richest houses, and sustain no want of things necessarie or conuenient. And on the other side, they haue caused by their cunning plots and busie tampering, so great deuision among the priests themselves, and raised so horrible dissention and dislike of both priests and people, one with another; which was neuer heard of in our nation, before they began their politicke stirrings and brokings of factions; and finally, so greuously deminished the credit, estimation, and reuerence of priests, due vnto them from the laitie, yea, brought them into contempt, that I feare mee much all the good they haue done by their spirituall labours, will not counteruaile the harmes they haue wrought by these politicke and strange endeouours of theirs. For it was better without comparison to haue our Church, Priests, and People vnited together in great loue and reuerence, both sincere, simple, deuout, and in peace, as it was before many of the Iesuits entered; than to haue among vs emulations, contentions, policies, contempt of priests, falshoods in fellowship, a distrust or a feare each of other, slaunders, infamies, and a generall decay of vertue and deuotion, as now the matter is brought vnto, and had neuer ben likely to haue entered, if they had not come amongst vs. And sure I am, that the chiefe nourfey of our church, that is, the Seminarie of Doway, is exceedingly decayed, since the Iesuits had the mannaging of things, especially of the almes purse in England. And for the Seminarie also in Rome, no man can reprocue vs of an vntruth, if wee say that it in like sort hath suffered no small detriment, since the death of

Car-

Cardinall Allen.

*Gent.* But these losses are recompenced abundantly by the erection of new Colledges in Spaine by Father *Parsons*.

*Priest.* It is a vain glorious boast, and a fiction. The losse receiued in those two Seminaries, is not recompenced in halfe by all that Fa. *Parsons* hath done, as by and by I shall declare. Touching that part of their report, where it is maruelled why we should bee aduersaries to the Iesuits, I haue answered it sufficiently before. Now it remaineth that wee speake of Fa. *Parsons*, VVhat say you of him?

*Gent.* Marry, many thinke it strange you should be at dissention with him, hee beeing a man so well thought of and esteemed both in his owne order and by the most that know him: his booke of Resolution argueth him to be a holy man, and his endeouours in erecting Seminaries for our countrey, sheweth, that he is both a good man, and most carefull for the good of our countrey, and to bee far from doing any of you wrong in the least thing that may be, &c.

*Pr.* If Fa. *Parsons* haue deeply wronged vs, men need not to wonder, that there should bee contentions betweene him and vs. It is no whit likely that we should stomacke the man, or contend with him, vnlesse he had giuen vs cause. VVee will therefore discusse this point, and touch all the rest which you haue mentioned for his commendation: but let vs take them in order as you spoke them. For the credit and estimation he hath among men of his owne order; it is with some of them good, and with others very meane; and they all generally repute him to be very polliticke, and of a busie and stirring disposition, more desirous in all things to draw all men to his owne will, yea, and violently to enforce thereto such as be weaker, than hee is to follow any other mans aduise

aduise or course. I know some Iesuits his seniors in religion, men of better talent than he, who looking into his peremptorie and headie courses, haue often censured thus vpon him: That he was too contenti-ous and wilfull, and that it were better for their religion, and the world also, that hee were shut vp for euer in some religious house, than to bee stickling abroad, and tampering in all matters as hee dooth, which must of necessitie in the end turne to the harme of many, and to the discredit of their society, after his deuises come to light. Also I haue credibly heard, that others should often complaine and say of him, That their societie was more troubled and disquieted, yea, and discredited, by the deuises and importunitie of one Englishman, Father *Parsons*, than by all the men of other countries besides: for hee neuer ceaseth wrangling and contending with one or other, and with many at once. I haue my selfe heard a Scottish Iesuit (farre his aunient in the societie, & of a good account) to inueigh greatly against Father *Parsons* violent nature and courses, and to condemne his polliticke and cunning entermedling in all matters, to the hurt of many, and to the discredit of their order. Father *Holts* and Fa. *Hawoods* opinion of him was (these Iesuits I name, because they be dead) that he was of a violent and imperious disposition in most things, and with the most men hee dealt with; neuer quiet, vnlesse hee ouer-ruled all; exquisit cunning, with flatterie and fawning to bring others to his bend, and if this would not win them, then to be most fierce and violent, vtterly to breake them that should stand in his way. The religious Fa. hath found many occasions, and deuised many shifts these twentie yeares and more, that hee might liue abroad out of his order, and be employed to sollicite affaires in princes courts, or to haue rule and command



maund in Colledges. And the conceit he carrieth of his owne wit and sufficiencie, maketh him to attempt any thing, and euer to bee vnwilling to condescend to any mans aduise but his owne. The men of his owne societie also note this in him, That hee hath a speciall regard to haue the whole managing of English affaires, and that no other of his bretheren, how auncient, wise, or learned focuer, shall communicat with him in these matters, or haue any dealing, vnlesse they yeeld themselues in euery point to follow his directions and courses, and be wholly at his commaundement. And they say this only to be the cause why he hath hindered all the grauest and most sufficient English Iesuits beyond the seas to come into the realme, or to entermeddle in the wielding of our Churches affaires; least (forsooth) they should refuse to follow his deuises, and by a more discreet and temperate course, both win from him the credit, and beare away the principal stroke and commaund. Thus much for the estimation he hath among many good men of his owne societie.

*Gent.* There be very many yet which thinke well of him.

*Priest.* No doubt but diuers thinke better of him than he deserueth, or than they would do when they shall come to vnderstand his vncharitable deuises, and what discredit hee hath brought both vpon our English church, and vpon his owne societie, by his cunning and intemperat dealing. In the meane while they will like him well, as long as hee standeth them in stead, either in England, Spaine, or elsewhere.

*Gent.* He is much esteemed in Spaine, and in Rome by all the Spanish fauourites.

*Pr.* He is so, and no marvell it is. For what prince would not much esteeme a man that can entitle him and his to the kingdome of England, raise vp a bro-

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ken claime from before two hundred yeares, and so handle the matter with a cunning flourish, that it must bee made to seeme the best and likeliest of all that haue been since. For not onely hee aduanceth the surmised Spanish Title, but disgraceth in what he may, and weakeneth all the rest. This his plotting about the crowne and kingdome of England, and sharing it to the Ladie *Infanta*, with deuising probable meanes (as he perswadeth them) to effect his plot, made him very famous and highly esteemed in that nation, and woon to him such singular grace of the old King, the Ladie *Infanta*, and all their friends, that his word might doe much in any matter, either to pleasure his friend or displeasure his aduersary. Hence also doth proceed the fauour and credit he hath with the Embassadour of Spaine, and all them of the Spanish faction in Rome: the hope wherewith he dayly feedeth them of bringing this to passe by his owne pollicies, and the helpes he can procure in England, causeth them to admire the man, and him to be most highly esteemed among them.

*Gent.* It is very ridiculous, if they should bee so simple, as to think Fa. *Parson* to be able when the day commeth, to set the crowne of England vpon whose head it pleaseth him, or that he should haue so strong a partie in England, as are of power to beare the best game away, and dispose thereof at his pleasure.

*Priest.* They neuer heard that hee was sonne to a blacke-smiths wife, but take him perhaps to be some nobleman, and allied with many great ones. And indeed for his imperious carriage, he may easily seeme to strangers to be better descended than in truth hee is. For hee is exceeding bold, of great vndertaking, and can set out all he hath to the best shew. Besides, a kingdome is an object of that alluring qualitie, as the very simple-wishing of a man thereto, procureth  
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liking, and fauours, much more the entiteling a prince thereto, and deuising meanes to compasse the same.

*Gent.* It is so, but *Fa. Parsons* is much esteemed of by most Catholickes in England: yea, and of many Protestants also, by reason of his booke of Resolution, and the Seminaries hee hath procured for our Nation.

*Pr.* As this booke of Resolution was a good work, and woon him all the credit which was due to *Granado*, that laid the platforme to Father *Parsons* hand, and gaue him the principall grounds and matter thereof, and which also was deserued by maister *Brinckley* for the penning (as diuers report:) so no doubt the libell he writ against the Earle of Leicester, and the other against the old *L. Treasurer*, and this worke of Succession, whereby he entitleth the Ladie *Infanta* to the crowne of England, with disgracing all other Titles and Competitors, hath got him much hatred and discredit in England and Scotland. If the booke were his, it was well done, and he deserued commendation for it; and surely, if he had gone forward with the other two parts (as he promised) hee had spent these twentie yeares and moe, both more to Gods honour and the good of his countrey, and to his own greater merit, than he hath done by all his other politicke stickling in matters of State, or by his cunning, his violent, his contentious, and his vnconscionable proceedings otherwise. But his head was too busie, and ouermuch prophaned; and greatly it is to be feared, (his dealing considered in Spaine and in Rome also, against our students, and the two good priests we sent thether about this authoritie: again, his deceiuing the Pope by false information, both in procuring the authoritie, & by incensing him against the priests) that when he finished that booke of Resolution,



solution, he made an end also therewith of deuotion,  
 sinceritie, and honest dealing. It is no certaine nor  
 probable argument to proue a man to be a Saint, or  
 a vertuous and a good man, because in times past he  
 hath written a vertuous booke; yea, or because hee  
 writeth one in the present. For this abilitie consisteth  
 principally in the power of a mans vnderstanding:  
 whereas vertue and goodnesse, as well supernaturall  
 as naturall, resteth in the will, and affecteth the ope-  
 rations thereof. *Lucifer* that damned fiend was a Che-  
 rubin of highest intelligence, hee and his wicked an-  
 gels exceed all men in wit and knowledge, and want  
 no skill to contriue and make spirituall bookes of ab-  
 solute perfection: yet this great knowledge of theirs  
 neither maketh them good, nor can argue them to  
 be vertuous spirits, as long as their will is peruered.  
 The like we may say of *Adam*, that neither his great  
 graces wherein he was created, nor his supernaturall  
 gifts, which remain after his fall, (in both which states  
 he had sufficient skill to deliuer to the world as good  
 doctrine, as *Fa. Parson* hath done) could proue him to  
 be a good man, when he had cast himselfe out of the  
 state of grace, into sinne: and the same is true also in  
 euery learned man, beeing in mortall sinne; and in  
*Fa. Parson* himselfe, if at any time since he hath beene  
 in that damnable state: by their sinne they are depri-  
 ued of justifying grace, and other supernaturall ver-  
 tues depending therupon; but their faith, their hope,  
 and knowledge gotten before their fall, remaineth  
 still; by which they may teach and write as perfect  
 doctrine as before they could. Yea, I haue heard Do-  
 ctor *Stapleton* report of certaine bookes written vpon  
 the holy Scripture by *Iohn Caluin*, that they contain-  
 ed excellent good morall doctrine; and if the here-  
 sies entermingled therewith, were cancelled, that  
 they might be read with great profite and pleasure;  
 and

and yet no Catholicke will denie, but that *Caluine* notwithstanding all this, was a great enemy to the Romane religion. Did not *Salomon* write many deuine volumnes, and yet afterwards he became a bad man? Now let *Fa. Parsons* booke goe with that deserved commendations: what hee was, good or bad, whiles hee writ it (for hee might bee either) I cannot judge, and I will suppose the best; but what hee hath been since, his owne bad actions yeeld presumptions ouer-pregnant and probable, that sometimes he hath been no Saint, nor sincere honest man.

*Gent.* In my conceit, it is a manifest signe of a defect in wisdom, judgement, and discretion, for any so worthely to valew a man for one or many his good actions past, that when after the same he doeth euill, he will not beleue, or see it; or else in manifest faults stand to iustifie and defend him, by reason hee was once a good man, or had done well before. For mens judgements should be conformable to the object, or otherwayes they cannot be true: and in this, though the precedēt good actions ought to stay a man from rash judgement, and to make euery one suspend his censure vntill he be assured of the fact; yet when his euill doing is once apparant, a wise man should not let his affection cary him away to judge blacke to be white, or a man fall'n to vice, to remaine still a saint.

*Priest.* VVell then, you see that *Fa. Parsons* booke of *Resolution* made aboue twentie yeeres agoe, cannot iustifie, nor ought not to patronize his naughtie actions committed since; no, nor in the judgement of any man, to prejudice our cause and vs in these contentions we haue with him.

*Gent.* In reason it should be so: but yet the Seminaries in Spaine, & saint Omers, erected by his means, haue gotten him much credit, & cause men to thinke him the best friend our Countrey hath.

*Pr.* If men would judicially consider what he hath done in this point, perhaps they would thinke worse of him and his actions than they doe. For albeit there be now by his meanes moe Semenaries for our yong students, than before; yet doublelesse our Countrey reapeth much lesse benefit now by all, than it did of old, by the two onely of Rome and Doway. So that in trueth his endeauours in erecting new Colledges or Semenaries, haue rather much diminished the commoditie, and decayed the good of our Countrey, than encreased it: and then consequently *Fa. P.* deserueth finall thanks for his labour.

*Gent.* How can this be possible?

*Priest.* Thus: First, you will grant me, that it is the greater benefit and good of our Countrey, the moe students wee haue brought vp in the Semenaries, which become priests, and yeeld themselues to labor in our English haruest.

*Gent.* I cannot denie this, for the greatest increase of our Cleargie, is our Countries greater good.

*Pr.* But before *Fa. P.* erected his, there were moe good priests yeerely sent from Rome, and Rhemes or Doway, into England, than is or hath bene yeerely since from those two, and all the rest besides.

*Gent.* How happened this?

*Pr.* Marry, before *Fa. P.* erected his, and before the Iesuits had the greatest stroke in monie matters in England, it is well knowne that in the Colledge at Rhemes, there were sometimes eight score, otherwhiles 200, or 220. of our Countrey-men, old and yong students; now the number is diminished to 60. All that came were well-come, and friendly entertained, none rejected, brought they money, or brought they none: now can none bee receiued without a grosse summe of monie, or else a yeerely stipend, vnlesse he be fit at the first to studie Diuinitie;



nitie ; and either not at all, or very hardly can any be entertained, vnlesse he be sent or commended by the Iesuits, and Archp-riest : In those dayes sixteene priests or moe were sent into England in one yeere, now three, or foure bee many : then the renowned fame, and glory of the Colledge, drew vnto it good schollers, and ancient men, from the Vniuersities of Oxford, and Cambridge; but now it hath lost the ancient credit, and thought a meeter schoole for boyes, than for men : then, it was a famous Nurserie for the best Literature; now the science of scholasticall Diuinitie, is not much respected, if it be not altogether laid aside. I let passe to speake what difference there is betweene those old, and these new gouernours.

*Gent.* This is a wonderfull decay: of likelyhood the ordinarie stipends are withdrawn, which came yearly from Spaine and Rome.

*Priest.* No, they are still allowed.

*Gent.* VVhat then is the cause of this ruine ?

*Pr.* No other, but the diuerting away of the almes vsually sent out of England to supplie the necessities of that Colledge : for receiuing these, the house flourished, and could doe much ; and wanting them, all must of necessitie decay.

*Gent.* Are the Iesuits to blame for this ?

*Priest.* VVould to God they were not. But thus much is certaine ; larger almes were neuer giuen, than hath been these late yeares ; againe, it hath ben obserued, That the more the Iesuits be in credit, and got into their hands the disposing of things, especially the almes-purse, the lesse releefe hath beene sent to that Colledge out of England ; yea, not an hundred markes in three or foure yeares.

*Gent.* VVhich way thinke you these almes are implied ?

*Pr.* I know not, but as I told you, the prisoners in  
England

England, the poore priests and Catholicks neuer suffered such great want of releefe, as they haue done these late years; the Iesuits indeed haue abundance, but so great summes cannot be consumed vpon themselves only, some other passage there is for it doubtlesse; we will not speak what many surmise and mutter secretly of buying annuities, of putting into banke beyond the seas, (for two thousand pound they say was intercepted this yeare going ouer, from whence or whether, it is not known to me, more than that generally it was reported to be sent by the Iesuits) or of maintaining Iesuits in other countries. Let these passe, and be they true or false, it is not to be thought other, but the Fathers here will haue a speciall eie to the Colledges which themselves haue bene a meane to erect.

*Gent.* It is very well if it goe to them.

*Priest.* It is better so than worse. But marke now what dammage ensueth thereby to our Church. The Colledge of S. Omers is onely for children; none (except their parents bee deare to the Iesuits) can haue place there, vnlesse hee bring with him fortie pounds, or fiftie pounds, or more, or haue some good annuities to maintaine him. Now the Colledge of Doway or Rhemes, entertained indifferently all that came, and vpon the vsuall almes sent from England, maintained them, albeit they brought nothing: but if this Colledge at S. Omers for children that come also well prouided, intercept or receiue the almes which were accustomed to bee sent to Doway or Rhemes, for the maintenance not of as many children onely, but also of at the least foure times as many priests as be there now, is it not manifest, that our countrey looseth far more at Doway, than it gaineth at S. Omers, by erecting of a Colledge there?

*Gent.* It may be, that this notable defect is supplied by

by the two Colledges in Spaine.

*Priest.* I perceiue not that it is so. For both they retorne not into England yearely so many priests by farre, as are wanting now in the number accustomed yearely to bee sent from Rhemes; and so the great dammage remaineth still. VVhen Doctor *Barret*, president of the Colledge at Rhemes, perceiued this hurtfull effect to befall our countrey, by *Fa. Parsons* diligence in erecting these new Colledges, hee writ seriously to him about the matter, and assured him, That it was much better to maintaine the Colledge of Rhemes, which was the beginner of all our countries happinesse, next to God, and was the greatest glorie and good of our Nation, than to build new ones to the decay of this: but *Fa. Parsons* (after his fashion, impatient of any admonition) tooke his aduise in very ill part; and to correct the Presidents boldnesse, forflowed (as was thought) to procure the Spanish pension, till the Colledge was almost vndone, and dissolued.

*Gent.* This is a very great losse to our countrey, and yet noted by few or none.

*Priest.* Nay, the Iesuits beare you in hand of inestimable benefits received by these new Colledges.

*Gent.* They doe so indeed, but these benefites be onely in conceit I see now.

*Priest.* You will see it better, if to this I haue already told you, wee adde the multitude of our schollers, which are consumed by the distemperat air of Spain, and die there: for S. Omers is no more but to bring vp children in humanitie, and after to send them to Spaine; which losse also had been preuented by the vpholding of the Colledge at Rhemes or Doway, regions more agreeable with our English nature than Valle de Leith, or Ciuill. Againe, if we consider another exceeding great losse of our countrey men go-  
Q
uerued



uerued by the Iesuits, and which was euer auoided at Rhemes & Doway, gouerned by our secular priests; we haue good cause to thinke our countrey to gaine nothing by these new Colledges, for continually they entice and allure many of our finest wits, and most towardy youth from the ordinarie vocation of our Cleargie and of our secular Pastours, to bee of their own societie. Many also they make (for trifles) inalecontents, by their politticke dealing; they driue others from their naturall simplicitie, to become cunning headed; not a few they dismiske the finishing of their studies, vpon light discontentments; many they quite breake by indiscreet wrongs and incompassionate handling: and finally, those Colledges are the principall fountaines of contentions and deuisions among our Cleargie; some in matters of strife banding with the Iesuits, and some against them, as now you see in England; which breaches of peace and concord were neuer among the priests brought vp at Rhemes or Doway, before the Iesuits and their disciples entred the realme, and made factions against such as had contended with them in their Colledges, or listd not to run their courses, and feed their humors in England. Now for the Colledge in Rome, how they haue vsed the matter, I know not; but euey second or third yeare since it was founded, there haue beene monstrous contentions and tumults betweene the students and them, to the vnspeakeable dammage of our Church. In times past, besides ten or twelue knowne Iesuits, (for there was also many moe secret brethren, running vnder the name of our students; as I said before) besides also twelue, or fourteene, or more seruants, there was accustomed to be releued aboue threescore and eight students; but now the number is brought to fortie or thereabouts: their vineyard is sold and spent, and the students in

no small discontentment; notwithstanding all the faire weather Fa. Parsons bloweth of their peace and happie estate. Thus you see what thanks Father Parsons deserueth by erecting Semenaries for our Countrey.

Gent. I cannot but exceedingly wonder at these things, and me thinks the Iesuits cannot but perceiue these inconueniences to follow vpon these endeuors of theirs, and take pitie of the losses.

Priest. No, no, you are deceiued, they more respect their owne gaine, than they feele our countries losse.

Gent. VVhat gaine they, but much toile and labour in this world? they looke for their reward in the next life.

Pr. I nothing doubt but they looke for both; and for ought I perceiue, the temporall comoditie greatly moueth them for the present, in the gouernement of our Colledges.

Gent. VVhat temporall gaine is this?

Priest. VVherby they haue the choise of all our youths; and are in very great possibilitie to draw into their societie the floure of all our Catholicke young men. For being Superiours, Masters, Confessors, Familiars, and Gouernors vnto them, they haue all desired opportunities to worke their designs; which they should not haue had, if our students were froin vnder them, as at Rhemes they were: this they think will be the greatest glorie, credit, and aduancement of their order aboue our Cleargie in the English nation, if they can draw vnto them our finest wits, and best descended. For at these two kinds they most aime and fish.

Gent. Yea, but if this be so, I perceiue another benefite to redound vnto them by their gouernment of our Colledges. For by hauing the whole sway in all our Semenaries beyond the seas, as they haue, (for

they say that Doway also is wholly at Fa. Parsons devotion and direction in euery thing, especially since he placed Doctor Worthington to bee President there, who is a man known to be the Iesuits entrest dependant: it must follow hereupon, that they should enforce all the Catholickes in England to seeke vnto them to win their fauours, to pretend at least to bee their friends, to depend wholly vpon them, and to run their courses; for otherwise their children shall be debarred of all benefit that may bee had in those Seminaries. And thus our whole Church at home and abroad, must be drawne necessarily to relie on Father Parsons and the Iesuits; feed their humours, and you shall haue what they list to affoord vs; displease the, and nothing is to be had. But I pray you, are they diligent (as you said) in fishing for our cheefest youths? and againe, so indiscreet in their gouernement, as for toies to exasperate and discontent them?

Pr. For their earnest and diligent fishing, it is very true, they doe it most carefully, and they vse the exercise, as a cheefe meane to catch the schollers; besides mine owne certaine knowledge and experience of their great and dayly industrie in this point, I haue knowne some of their owne society much condemn them for it. Fa. Holt himselfe hath told me, that their societie delighted much in this fishing; and to be most impatient of reproofe or opposition therein: But of our English Iesuits, especially Fa. Parsons and Fa. Cresswell are most zealous in this point. This point is so tenderly respected by our order (said hee) That whosoever dealeth to our contrary herein, is thought to *tangere pupillā oculi nostri*, these were his very words. We haue certaine men amongst vs, which be noted for fishers, and are named, *Piscatores Patris Generalis*: these employ their wits and labours to draw vnto vs the best they find euery where. Which thing (said he)



hee) I cannot much dislike, when they bring young men out of the world to resolve vpon a religious course, which otherwise perhaps might haue perished, or neuer applied themselues to vertuous life : but this diligence to be vsed in the Seminaries amōg our English students, whom we haue vndertaken to frame and make fit for our English haruest, which for this happie end are committed to our education, and which by singular grace and vocation, are already resolved to take an Apostolicall kind of life peculiar onely to our countrey men among all hereticall nations; to vse this importune fishing among them, was a thing that neuer liked me. He said moreover, That this fishing, with the partialitie they vsed to them, (they either had catched, or desired to allure) was the principall root of discontentments and contentions betweene them and the Iesuits in the Seminaries. Again, That himselfe being Rector of our Colledge in Rome, was put from the office, because hee would not be so forward in this fishing, as they would haue had him.

*Gent.* Did Ea. Holt the Iesuit reueale this secret vnto you ?

*Pr.* Yea truly, and much more to the same effect; and how the indiscreet zeale of some was such, that they would not stick to discontent and afflict for any trifle, the towardliest young men we had, if they perceiued them not to fancie their baits. The good man himselfe stood indifferent, would entice none ; yet entertain any, that moued by the spirit of God, came freely of themselues, towards which, hee would yet vse no partialitie to draw them on by extraordinarie fauours (as the manner is) but in all things sought to mortifie them aboue the rest : but complaint beeing made hereof, hee was speedily thrust out of the gouernement. It was thought by the students, an vn-

seemely and disorderd thing, That the Iesuits being no priests, and some, lay brethren, should take place before our priests; but it was maintained by the Iesuits as a point of good nurture, and due vnto them; and they which seemed to dislike the disorder, were accounted and vsed as aduersaries.

7 *Genl.* Me thinks the Iesuits should giue them rather examples of mortification and humilitie, than to contend about these vanities.

7 *Pr.* It should bee so; but thus it was. *Fa. Creswell*, who was in Rome for many causes: judged by Cardinall *Allen* to be the unfittest to gouerne that euer he had knowne, after many troublesome garboiles hee had made in the Colledge, whilst hee was Rector there, at last by Cardinall *Alens* iuanes was remoued from that gouernement, and sent into Spaine to *Fa. Parsons*. This stirring and busie-headed Father, during the time hee was Rector in Rome, delighted in nothing so much, as to crosse and ouerthrow the students in euery thing. They had in their vineyard a pleasant little groue of trees, in which they much delighted to sit and to recreate themselves, when they were permitted to goe thether, for it cast a goodly shade, and defended them from the piercing heats of the Sunne: this comfort *Fa. Creswell* belike thought not fit for banished schollers; for suddenly (without acquainting Cardinall *Allen*, or any therewith) he cut it downe, and sold the wood; and not long after the vineyard also was alienated by sale, from the Colledge. The fact mightily offended the good Cardinall, and the students; but theron the good Iesuitooke his joy. This mans humor in that gouernement, being (as he thought) somewhat restrained by the Cardinals presence and authoritie, of that full scope he desired to haue; he would in publicke exhortations shew his discontentment, and vauntingly say (as a Iesuit told

it me) What? we respect not Cardinals in our dealing, we feare them not, we are rather to make Cardinals, than to be ouer-ruled by them. This same vnfit Rector, by the iudgement of Cardinall *Allen* coming into Spaine, was by and by esteemed the fittest to gouerne that might be, by *Fa. Parsons*. There (as the priests which come from thence, report) he keepeth no lesse reuelling among the students, than hee had done at Rome. This is hee that in open sermons exclaimeth against our secular cleergie in England, saying, There be many gone out of the Seminaries into England, well qualified with learning and naturall talents, but would to God wee could sponge out of them, yea, suck out of them with a sponge their learning, and their naturall good qualities; besides, they bee contentious against vs, and aduersaries to our societie.

*Cent.* These be monstrous speeches, and argue a very vntemperat spirit.

*Priest.* Oh, it is a goodly zeale, the man is feruent, and (as I heare) according to his humor, they in Spain and *Fa. Parsons* in Rome haue taken order, That few of our students, especially such as are thought not greatly to affect them and their proceedings, shall be ouer-learned hereafter: For almost all are set to positine Diuinitie, and not suffered to bee Philosophers, or scholasticall Diuines. And truly it seemeth incredible to heare, how many of our finest wits and young men of great expectation, these two violent Fathers (void as it seemeth of all compassion and humanitie, against whome they carry displeasure), haue discredited and quite broken. Some for no other faults, but for breaking their fast in a cookes house, when they had hard commons, and great scarcitie of victuals in their Colledge; as *Fa. Parsons* did, a great companie at Rome: others, for eating a little milke,

which



which they bought as they walked in the fields : others for washing themselves in a river without the citie, and the like, as Fa. *Creswell* did to some in Spain. VVhere some also were put to a pennance of bread and water, because they would not aske pennances : some for slipping with histongue, and saying instead of *Patrem Ministrum*, *Patrem ministerium* : some violently pulled by the eares for calling a lay Iesuit *Harmannon*, that is, brother, in Spanish; where he would haue ben called *Pater*, Father; and a thousand such, which for breuities sake I now omit.

*Gent.* These religious men haue much deceiued me : For I thought they had ben very mild, and kept great moderation in their gouernment, specially towards our countrey men, which voluntarily haue vnder-taken this hard course of life, for seruing God and gaining of soules, without any hope of temporall benefit, but with assured miseries at their returne home; as we see dayly many of them to suffer tortures, imprisonments, and death, besides many other afflictions before they fall into the hands of their persecutors : in respect of which difficulties, reason would they should be courteously entertained during their time of studies, and much borne with, if they frame not themselves to the exact obseruance of some strict orders.

*Pr.* Our gracious Cardinall *Allen* was of your opinion in this point, and so sweetly demeaned himselfe in his gouernement towards all, that hee woon the hearts of euery one; hee was full of pittie and compassion, and in his great discretion could beare with the imperfections of young men. For hee considered their hard estate of voluntarie banishment, where they wanted almost all comforts & pleasures which their owne countrey would haue yeelded them. And therefore by all gentle and friendly vsage hee ende-  
noured

laboured to encourage them; and yeeld them all contentment and consolations, which the place and his abilitie would permit; euer carefull, that none should be discontented, or made malecontent for trifles and matters of small importance. And truly my selfe haue heard him often say, That a good Gouvernor, especially in these times with our countrymen should haue a great regard to saue all that come vnder him, and in no wise for some naturall imperfections and transgressions of good orders, which may bee tolerated without sinne, to discourage any, nor for trifling and light faults to loose their other good talen.

*Gent.* This course is inost agreeable with our time and countrey men, which enter voluntarily into this hard state of life, and as voluntarily remaine therein.

*Priest.* That blessed man thought so, and during his life, practised the same with all sorts; for he withstood *Fa. Creswell* and the Iesuits attempts in the English Colledge at Rome, when they endeououred to bring vpon the students certaine hard orders, which were no whit necessary to the good education of the scholars, and yet could not but be exceeding disgustfull, and greuous vnto them, without any the least profit at all.

*Gent.* VVhat orders were these?

*Priest.* The very same which were miliked and rejected also by Cardinall *Toledo*, when (after Cardinall *Allens* death) the Iesuits attempted afresh to establish them: and indeed effected their desire after Cardinall *Toledo* was taken away. As, that no scholler shall write letters abroad, or receiue any, without license and the surview of the Iesuits their gouernors: again, that none shall write to any of his fellowes of the Colledge, or receiue letters from him, without the same licence and review. *Item*, That none shall come in companie, conuerse, or recreate with any other of

his fellow students, but with such onely, as they shall be appointed vnto. *Item*, That no two shall talke together, vnlesse they either call a third person to heare them, that may witnesse what they speake, or else talke so loud that they may be heard of other. These and such like they haue induced to the great discontentment and affliction of the students, which (as I said) *Cardinall Toledo*, after *Cardinall Allen*, rejected as very foolish, and vnfit for our countrey men; & they seeme deuises, smelling rather to proceed from a barbarous, wilie, and tyrannicall spirit of some Machauelian, than from a discreet, mild, and religious zeale. For (as *Cardinall Toledo* said) it were more necessarie to find meanes to procure the greatest loue and familiaritie among the schollers that might be (they all going to fight against heretickes in the same campe) than by such burdenous and vnprofitable orders as these, to afflict them in their tyrannie, and estrange them one from another.

*Gent.* This was wisely said of the old *Cardinall Allen*. But if it be true which I haue heard, there is another thing practised by the Iesuits in the gouernment of our Colledges, of as great inconueniencie as these. For I haue been often told, how the Iesuits haue in euery company of schollers their spies, which they call *Angeli custodes*, which alway lie in wait, what they can heare said or see done by any scholler, and forthwith carrie it to the Superiour: These spies by their indiscreet diligence in this office, and to picke thanks by their informations, vsually cause great discontentments and vnquietnesse in the Colledges, incensing the Superiors against the students for very toies, and making euery hillocke a mountaine. And besides the other euils these fauoured make-bates do by their whispering tales, the very office it selfe considered in its own nature in a Communitie, breedeth much



much harme : for it causeth euery one to distrust o-  
ther, it is the bane of all mutuall loue and sincere  
friendship, and cannot but bring forth much emula-  
tion and dislike.

*Pr.* It must of necessitie haue these bad effects, but  
this pollicie pleaseth *Fa. Parsons, Fa. Creswell*, and other  
Iesuits ; for thus they shall bee acquainted with all  
that is said or done, and more to. Thus they shall pre-  
uent all treasons and conspiracies intended by the  
students against their gouernement, bee it neuer  
so bad.

*Gen.* The Iesuits and their fauourites gine out,  
That the students haue beene very disordered and  
dissolute, as going to eat and drinke in the tauerne,  
which could not bee without the discredit both of  
themselues, and of the Iesuits : some were taken by  
the officers in the manner, others confessed the same.

*Priest.* If the Iesuits haue thought themselues any  
way discredited by the schollers, they may bee relec-  
ued when they please by giuing ouer that gouerne-  
ment, which both the schollers and the wisest of our  
nation ( that know the state of things ) wish they  
would : but this they will not do, for loosing the com-  
moditie they get by their fishings in that place. Now  
for the disposition of our countrymen which vnder-  
take that course of life, it is well knowne, that before  
they come vnder the Iesuits gouernement, they be  
generally of the most vertuous & towardliest youths  
our nation yeeldeth ; neuer noted for drunkards, or  
enormiously disordered and dissolute, especially in  
those vices, whereunto other countries wherein they  
liue, are most subject. How this lamentable alteration  
of their natures should be made vnder these religious  
men, I cannot conjecture ; but rather doe I thinke it  
to be a false slander, raised by the Iesuits for justify-  
ing their owne discommendable actions , than to

have any ground of truth in our countrey men, especially in any matter of importance. For as touching their going to the tavernes or cookes house, though in Rome it may seeme a great disorder, and perhaps give some little scandale; yet what scholler is there in England, or in most places of the Christian world, that can thinke it in his owne nature any enormous crime to breake their fast in a cookes house, especially when the fact is olad with these circumstances, as theirs was? First, that Father *Parsons* and the Iesuits gaue them very hard fare in the Colledge, and such as would not suffice the natures of many of them to preserve their health and life again, that it was done very sildome, and but with two or three at once in a companie; and this also in the secretest manner that might be; and lastly, with that moderation, that their appetites were not hindered from taking their ordinarie refectiō in the Colledge.

*Cent.* Cardinal *Allen*, though sometimes hee would sweetly reprove this among his students, yet hee neuer thought it any enormous crime or disorder, deserving infamie, or expulsion, or disgrace; considering they wanted that full diet in those countries, which they had ben accustomed vnto in England, and were growing young men, whose natures required more than ordinarily they were allowed in the Colledges. And surely, if *Fa. Parsons* and the Iesuits had tendered the good and credit of our countrey men, as Christian charitie, compassion, and friendship required, they would neuer haue disgraced and discredited them for that fault before his Holinesse, the Cardinals, the whole citie, and Christendome, as they did; nor haue sent after the into England most infamous libels, as we see they haue done; not so much to the discredit of so many good priests, as to the scandale of all the nation.

*Pr. There*

Pr. There be many great presumptions of the Iesuits vncharitable and bad dealing in that action. For the students were exceedingly pinched in their diet, some thought, vpon purpose to cause them to seeke for more abroad. Againe, Fa. *Parsons* admitted a married Irishman into the Colledge, and put him in the habit of a student; he could scarce say his *Pater noster*, yet that fauour hee found, for what purpose God knowes. This married Irishman earnestly solicited now these, now others, of the students, to goe with him to the cookes house to breake their fasts. Some perceiuing diuors to be drawne by this mans enticement, and fearing the Iesuits conuience and patience in the matter (for they could not but know it) admit they set not the Irishman aworke, as many greatly feared they did) would turne the students to some greater harme in the end; they themselues admonished Fa. *Parsons* and the rest, of the disorder, and desired them to be more carefull, and to preuent the inconueniences which might entue to the Colledge thereby: yea, and further told them, that their negligence in the matter, yeelded no small suspicion of some further aduantage and drift they intended against the students. The good Bathers seemed not to beleue, nor much to regard the thing. At the last, this Irishman with great importunitie inticed one of the priests to goe with him. This priest was a good vertuous man, of good example and edification to all the rest, and had been with his fellowes opposit to the Iesuits in all contentions with them, after the deace of Cardinal *Allen*, his innocencie and vertuous behauiour bare him out, that the Iesuits could haue nothing to except against him in all those tumults. After he, the Irishman, and another priest, had celebrated abroad, in their returne home they went to an English priests chamber in the citie, called Master



*Middleton*, who had had much bickering with *Fa. Parsons* both in Spaine and Rome. In his chamber they intended to breake their fast, but the Irishman would haue them in any case to take it in the cookes house, which was at the next dore, and at the last he preuailed: they had no sooner entered, and called for some meat, but before they had tasted, behold the Isbeces or souldiors come vpon them, and apprehend them; a strange thing in that towne, and the like not heard of before. *Fa. Parsons* was sent for, hee seeming vnacquainted with the stratagem, lamented their misfortune, and in the way of fauour procured they should be imprisoned in the Colledge. He shut vp euery one apart in close prison. The Irishman seeing his proceedings, exclaimed against him, but he was charily kept and could neuer after bee spoken with by the scholars, least he should tell tales. Then began *Fa. Parsons* and the Iesuits to bestirre them, and caused all the students to come each one before his friend *Accrisio* the Fiscall, and himselfe, and to confesse how often they had been at the cookes house, or eaten abroad; and he assured them, that they were bound in conscience euery one to accuse himselfe. He was the examiner, his Iesuits the notaries, and when hee had gotten this aduantage against the yong men, he diuulged what pleased himselfe; hee incensed the Pope, the Cardinals, and all the citie against them, & wrought the vtter discredit of our countrey men, which before that day were honoured and highly esteemed of (not without great cause) in that towne, and all the Christian world besides. Then brought hee in the orders, which the Iesuits had so much desired: hee dismissed diuers of the disgraced priests into England with ordinarie faculties, and with friendship (as then he pretended) but recalled their faculties before they arrived in Flaunders, and sent infamous libels against them

them vnto his Iesuits in England, containing most vile crimes; whereof (as the priests protest vpon their saluation) they were altogether innocent, and not so much as once examined of, whiles they were in Rome. The priests at their departure, fearing that Fa. *Parsons* bad dealing would haue no end nor measure, besought him to let their faults bee knowne in their presence, least that after they were gone, other things might be laid vnto them than they had either confessed or done. This he would not graunt, but willed them to depart in peace, and to assure themselves, that he had no great matter against them, except that disorder of eating abroad: the greatest offenders were left behind; yet after these were once gone, he cleared the rest of the greatest crimes, and said they touched onely them that were departed. Thus this good Father juggled, and wrought the shame and discredit of our good countrey men among strangers, and prosecuted the vtter subuersion of their good names in England by his infamous libels.

*Gent.* These be wofull things to heare: but I, and others haue noted one wonderfull worke of Gods in this case, (that is) That many of these young priests so disgraced by Fa. *Parson* and the Iesuits, haue fall'n since their comming into England into the hands of our common enemies, yet they all haue stood constantly to their profession, and indured patiently both prisons, and what else hath beene done against them: VVhich vertuous carriage could not haue proceeded from them, if they had been men of that dissolute disposition, as Fa. *Parson*, and the Iesuits would make vs belecue.

*Pr.* This is admirable indeed, and their vertuous behauiour in time will recouer them their credit, and bring confusion vpon their slandering aduersaries, when the world, frustrate of I know not what, temporall

porall hopes by the Ieshits meanes, shall leaue sway-  
ing with them. But I pray you, what other slander-  
ous reports doe they and their dependants giue out  
against vs?

*The fift Slander.*

*Gent.* They doe say moreouer, that you priests  
bee the onely Statesmen, and not they. For you  
bee Scotists in faction, labouring to set vp the King  
of Scots, a knowne hereticke, to bee king of Eng-  
land.

*Pr.* Thus they slander vs throughout the realme,  
and these be Fa. P. words also in his letters to his as-  
sociats in England, the 18. of Ianuarie 1599. vnder  
the name of *Martine Aray*, whē he had the two priests  
we sent to his Ho. fast in prison. But to refute the  
malicious slaunder, we need do no more but appeale  
to his, and his associats owne consciences, and to the  
indifferent iudgements of all honest men. For first,  
it is so certaine and manifest, that Fa. P. with diuers  
of his brethren haue dealt in the greatest matters of  
State that may be, concerning both the present al-  
teration of all, and the future disposition of the crown  
and kingdome; that with any shew of truth or hone-  
stie, it cannot be denied: and yet neither hee nor all  
his adherents shall be euer able to proue, or truly to  
affirme, that those two priests, Master Doctor *Bishop*,  
and M. *Charnock*, or any of vs (whome so vehemently  
they seeke to ouerthrow in our good names by their  
manifest vntrue slaunders, and by this shamelesse  
letter of his to bring vs in hatred with all Catholicks  
in the world, and to stir vp against vs our own prince  
and magistrats to bereaue vs of our liues) he shall ne-  
uer be able to proue, that we haue dealt in State mat-  
ters, or liked of his dealings. It hath pleased him and  
his fellows presumptuously to tamper in these affairs,  
which



which concerned them not. They haue set vp their rest vpon the hopes of Spaine, procured the enmitie of the king of Scots, and of all other competitors to the crowne of England. Now of likelyhood, *Fa. Parsons* is sorrie we be not ouer boots with him, and fearing the euent, he waxeth jealous of all mens actions, and specially of ours, whom he knoweth to condemne his daungerous and harmefull courses; and the zealous father finding vs not to run with him as he would haue vs for Spaine, or the Ladie *Infanta*, (as truly it becommeth not vs to meddle in these great affaires, but to applie our function, and to commit the disposing of kingdomes and princes businesse to Gods wisdome and prouidence, seeing our intermedling in them may bee offensiue and hurtfull many wayes both to our selues and our Catholick people, without any profit at all) he imagineth that we be his aduersaries, and consequently to fauour the king of Scots, whom he hath needlessly made his enimie: which king of Scots hee affirmeth (for our greater disgrace with all Catholickes) to be a knowne hereticke, and vs to bee Scotists in faction; a thing most offensiue to our present state, as he saith. In which vncharitable calumnies, how *Fa. Parsons* can acquit himselfe of too bad dealing, both with the present State, and vs, it goeth beyond my capacitie to vnderstand. For how knoweth he that it offendeth the present State, her Majestie, her honorable Councell, and other magistrats, that any should affect the king of Scots, and preferre him before all others after her Majesties decease. The present State maketh no shew at all of any such auersion from the king of Scots and his title. *Fa. Parsons* then vpon his own surmise should not affirme so odious a thing. VVhich if it bee true, and so conceiued vpon his assertion, it may very well

be matter of disgust and quarrell betweene her Ma-  
 jestie and that king, and perhaps touch the present  
 State, with dissimulation of kindnesse towards him.  
 And if it bee false, it must bee very injurious to the  
 present State, and both their royall persons. And for  
 vs, what temeritie and vncharitable dealing is this  
 in a Iesuite, to write, That so many Catholicke  
 priests are Scotists in faction, and that without any  
 respect of religion at all, they are about to set vp  
 the king of Scots, a knowne hereticke, and this to  
 offend now the present State? If wee should goe  
 about such an enterprise, no doubt, but we should  
 greenuously offend the present State, no lesse than the  
 Iesuites haue done, by their endeouours to set vp a  
 Spaniard; it beeing prohibited by the lawes of the  
 realme, vnder a capitall penaltie, That none shall  
 meddle with the matter of succession, during her  
 Majesties life that now is; much lesse, attempt the  
 setting vp of any, before her Majestie be dead. And  
 in this case, if it had been true, perhaps it had not  
 beseemed Father *Parsons* to haue beene the first be-  
 wrayer of vs, and discoverer of our fault, and there-  
 by bring vs all in mortall hatred with the State, and  
 in manifest daunger of our liues, he knowing that it  
 would so mightily offend them. But it being alto-  
 gether vntrue on our parts, and no other than his  
 owne jealous imagination, hee hath done vs intol-  
 lerable injurie, thus to make vs odious to our owne  
 Prince and State, without our ill deseruing. I can  
 perceiue no other drift hee should haue in this ca-  
 lummie, than (all his other deuises failing) by this  
 vntrue fiction, to vndoe vs, whom he reckoneth his  
 aduersaries. He knew when he writ this letter, that  
 wee went about to procure a prohibition, That no  
 bookes or Treatises of State-matters should be pub-  
 lished,

lished, which might any way exasperate her Majestic and the present State against vs, which came onely to plant Catholick religion among our countrey-men, whosoever they were that should governe the kingdome: this I say hee knew very well. How then in a charitable mind could he thinke it likely, that we our selues were about to set vp the king of Scots, which (as he confesseth) would most of all offend the present State. VVee desired to auoid all occasions of offence, and this good Father will neuerthelessse accuse vs to offend in the highest degree. It is not conuenient nor safe for vs to follow Father *Parsons* designs in these matters of princes and kingdomes, and therefore he and his associats must pardon vs, if we dislike their doings, and quite refuse to joine with them.

*Gent.* It behoueth you to doe no lesse, especially in these daungerous times, when a man shall hazard much, and loose all ere he be aware. But surely, Father *Parsons* had some notable pollicie in his head about these State-affaires, when hee procured, That the Arch-priest his authoritie should bee extended ouer all English priests in England and Scotland.

*Priest.* Hee had no other, than that by this absurd meane hee might further the Spanish title, and hinder the Scots. For when he procured this authoritie, the Catholicke Archbishop of Glasco was liuing, and releued by the kings consent and graunt, out of thereuenues of his Bishopricke. And yet was this Archp. authoritie stretched throughout all the kingdome of Scotland, without any respect or subordination at all to that Archbishop; for no other end, but that there should bee no friendship, familiaritie, conuersation, nor communion betweene our priests



and the Catholickes of Scotland, and thereby the people of both nations be kept still at their auncient mortall enmitie.

*Gent.* Mee thinkes this cannot bee but very vncharitable, and absurd. For the English priests hauing from his Holinesse jurisdiction to minister Sacraments, as well in Scotland as in England, why should they not as freely (if they bee so disposed) helpe to saue the Scots, as the English? Or why should that people for a controuersie about Titles and Crownes, be debarred of their spirituall releefe by our priests, considering they haue almost none of their owne? The worke of God should not be hindered through these vaine respects. And againe, it seemeth, that Father *Parsons* policies in temporall matters, blinded his judgement in spirituall. For how vnfitting and vnseemely is it, That an Archpriest in England should haue his authoritie extended into the diocesse of an Archbishop in another kingdome, without any dependance, or subordination vnto him? VVhat can be more injurious both to the Archbishop and to the Priests, than this? The priests be free, and at their owne choice it is, VVhether they will continue and labour in these dangerous workes, or leaue them. If wearie of England, they passe into Fraunce, Germanie, Spaine, or any other part of Christendome, except Scotland, they are without the Archpriest his jurisdiction; the Bishops of those countries may dispose of them: but if for their owne safeties, or for desire of sauing soules, or for any other good respect they depart into Scotland, the Catholicke Archbishop there cannot dispose of them, nor employ them nor hold them, otherwise than the Archpriest in London will giue them leaue; in his power it is, and not in the Arch-bishops within his

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owne See, what authoritie, and faculties they shall haue ; whether they shall vse anie part of their function, or no ; and finally, hee may enforce them either to leaue that kingdome , how needfull soeuer they be for Christian soules, or else to remaine vnable to doe them good, with many moe like inconueniences.

*Priest.* The disorder is exceeding preposterous, and shamefull, but thus it pleased Father *Parsons* to frame all to his owne purpose, without regard either of Priests, or Archbishops, for Christian soules, or Christ himselfe. But to end this point of their slander, with a manifest confutation and shew of their ill dealing with vs : I pray you conferre this. That wee be Scotists in faction, and that wee deale in matters of State, with their other slander, which wee haue already touched before ; that was, That wee are highly fauoured by the State, and maintained by the Councell and Magistrates : wee need no more, but for a sufficient confutation to set the one against the other. For if it be true, That we be Statesmen, and goe about to set vp the king of Scots ; and withall, that this most of all doth offend the present State (as they say ; ) it cannot surely be true, that we are highly fauoured and maintained by the State and Councell, as they report for our disgrace : Because the State and Councell will not fauour nor releue them, that so greatly offend them by their dealing in statematters. Or againe, if this latter be true, That the Councell fauour and maintaine vs : it must of necessitie bee false, That we offend them by tampering for the king of Scots. But whiles vndiscreet zeale and vncharitable affections mooue the Iesuits and their adherents to injurie vs by all meanes they can, they run themselves headlong into these absurdities, to make one

of their flanders to confute another. For they all  
 beeing vntruths, vttered vpon a mightie stomacke,  
 and a vehement desire to discredit vs, they hang to-  
 gether, and agree like *Sampsons* Foxes: but our  
 innocencie and truth I hope will pre-  
 uaile in the end against all mal-  
 lice, and iniquitie, and  
 cunning shifts.

**FINIS.**

